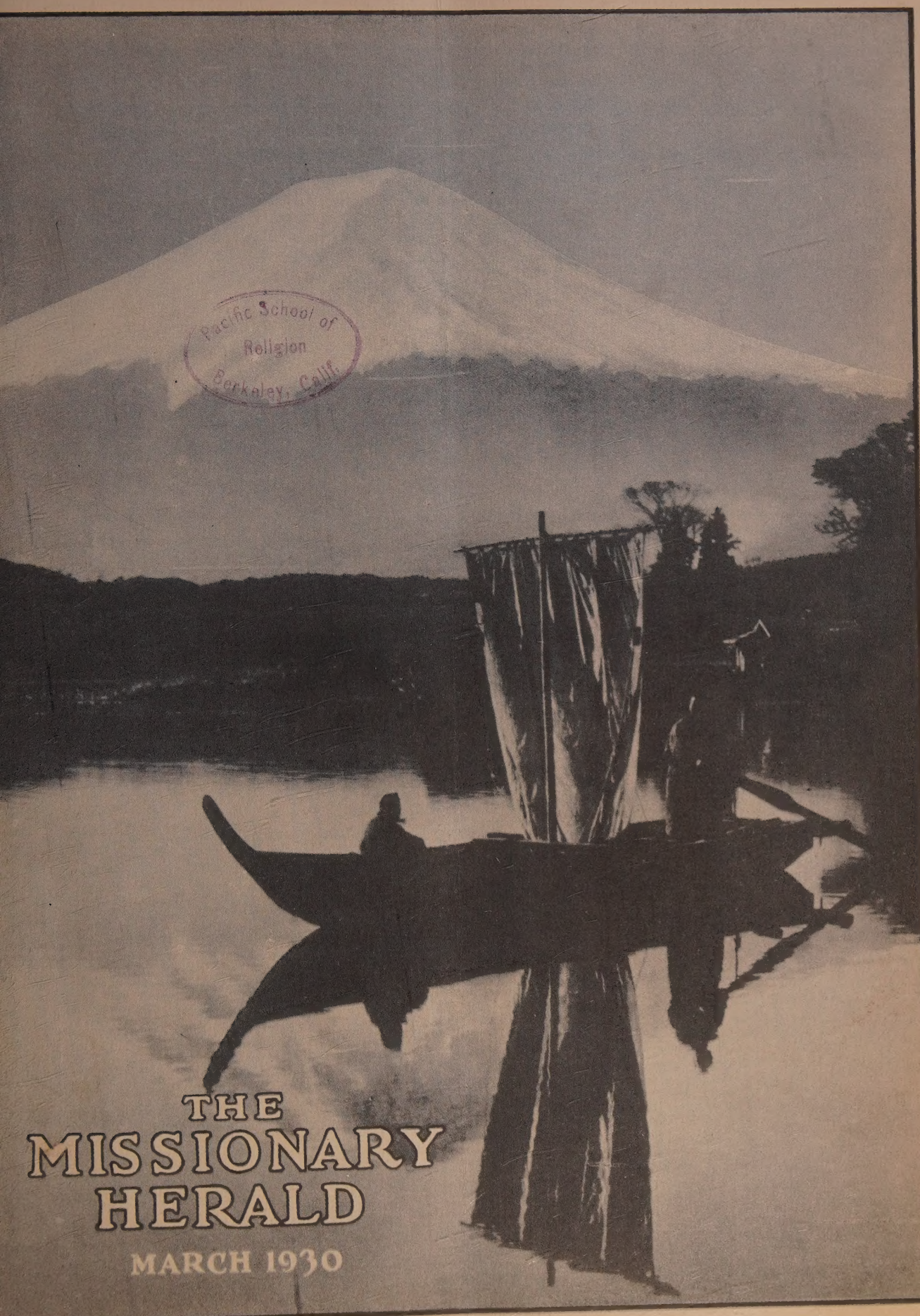

Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

MARCH 1930

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OUR MARCH NUMBER

This issue is largely devoted to missionary work in Japan, with special emphasis upon work done by former missionaries in that land and upon Doshisha University. Not a little space is given to the Congregational Christian Church Union in Japan, and a special section is open for the first time in the MISSIONARY HERALD to the Christian church in America that is merging with the Congregational churches.

Particular attention should be called to this special section edited by Rev. Wilson P. Minton of the Foreign Mission Board of the Christian church. This section will remain in the HERALD during the year 1930. By the end of the year it is understood that the union will be completed and that the American Board will have become the sole foreign missionary agency of the United Church.

Considerable space is also given to the critical financial situation that the Home and Foreign Boards are facing, and to the plans developed in consequence.

Our cover presents a famous view of Japan's peerless mountain, Mt. Fuji. The picture was supplied by Publishers Photo Service, New York.

Mrs. Isabel Brown Rose continues "Diana's Indian Diary." We notice that we have failed to suggest to our readers that they read Mrs. Rose's latest book, *Diana Drew*. It can be secured of Revell at the price of $2.00. The *Diary* will continue through 1930 and into 1931.

NEXT MONTH

We hope to strike an evangelistic note. The work of the American Board is pre-eminently religious work, and it results in the building up of the Christian church in non-Christian lands. It is befitting that we should strike the note of evangelism in connection with our Easter number.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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日本に於けるペリー翁

一　翁を迎へたる當時の日本

明治維新の鴻業漸くその緒に就いて、光輝燦爛たる治世の幕が展開されて以來幾年かの間、廟堂に立つ人々の辛苦がいかに想像の上にあつたかは、當時の歴史を表裏から仔細に觀察された諸家の意見が汗牛充棟も啻ならざるほど世にものされてゐる。

然るに、その當時の世態を語る一面として、近世の所謂社會事業的方面の歴史に就いては、未だ多くの缺くるところがあるものの如く思はしめるのは誠に遺憾の極みである。

貧の問題はいつの世にも跡を斷たれたためしがない。況してや三百年の泰平の夢遽かに消えた幕府頽倒の餘波や、維新革命の名殘りの濃やかに彩られてゐた明治初年當時の社會に於いて、所謂慈惠救濟の事業は決して忽諸に附すべからざるものがあつたにも拘らず、その頃の我が國として、それが何處まで行屆いてゐたであらう。いつの世にも社會の下積みとなつて、惠まれない下層階級の人達の社會的救濟が、何處まで行屆いてゐたであらうか、所謂窮民として例の恤救規則の恩惠に浴する人々は

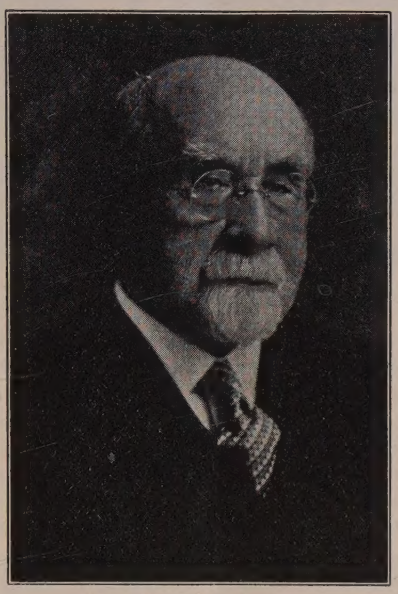
FIRST PAGE OF THE BIOGRAPHY

For the story, see opposite page. For title and contents, see page 124.

SPEAKING OF PRISONS AND PRISON REFORM

A CERTAIN book was recently presented to the Emperor of Japan, to the Empress, the Dowager Empress, the Princes and Princesses, and to others of the Imperial Family. Copies were also given to governors, mayors, members of parliament, and to many others in high governmental position in Japan. Nor were the prison wardens of the land passed by in the distribution.

The gift was made by men of noble birth and rank; for the book was prepared and printed in Japanese under their auspices and at their request. Marquis T. Okubo, son of a famous leader of the Restoration days, was the compiler of the volume. Count N. Makino supplied the interesting and eulogistic introduction, while other prominent men lent their support to the proposition. Those who did most of the actual work upon the volume were, we understand, Mr. K. Tomeoka and Mr. T. Hara, who for a generation and more have been leaders in matters of social betterment.



DR. JOHN C. BERRY

82 years young! At present an active eye specialist in Worcester, Mass.

The purpose of this biography was and is to give a certain American medical missionary, Dr. John C. Berry, now of Worcester, Massachusetts, the honor due him for a "noble and lasting work of uplift and advancement" in Japan, to acquaint the leaders of present-day Japan with conditions that prevailed in the land fifty years ago, and to suggest the immense, even "phenomenal" achievements of the Japanese people "in political, social and economic transformations" since this missionary began his work in prison reform in 1874.

"Our countrymen," writes Count Makino in his introduction, "would do well to read this publication which describes the nature of the difficulties we reformers had to meet and overcome in our respective spheres of action. * * * The influence he [Dr. Berry] has left seems to revive and gain renewed force as the years move onward. The sense of indebtedness under which his initial work placed our people is being increasingly felt by a wider public. It is this growing feeling that has led to the preparation of the present publication. It is a tribute which our pioneer social reformers, mostly following his direction, and that larger community which has benefited by the modern institutions of philanthropy inspired by him, desire to pay to their American benefactor."

AN AMERICAN'S BIOGRAPHY IN JAPANESE

A copy of this publication in Japanese has been received by the American Board and will be preserved and cherished as yet another proof of the fact that the work of the Board in Japan has by no means been in vain; that the Board's policy of granting larger freedom of initiative to the missionary on the field is a wise and fruitful policy and that its missionaries by "following the gleam" have often made far more significant contributions to the development of human thought and life than they ever could have done along the line of prescribed duty.

Between yellow silken covers, with 305 pages of Japanese text, profusely illustrated, the book tells the story of "Dr. Berry in Japan." Those who are especially interested in the contents can find the list of subjects on page 124 of this number. Suffice it to say, the narrative centers in Dr. Berry as the pioneer of prison reform in Japan and as the father of Japan's first School for Nurses. And of these "two great works" the former seems to take precedence in the minds of those responsible for the biography.

HOW HE FIRST WENT TO PRISON

A terrible outbreak of beri-beri in the prison at Kobe made possible Dr. Berry's first visit to the penal institutions of Japan. It was in the early autumn of 1874 and the head of the jail called the American to help check the epidemic. This first glimpse was enough to reveal the need for drastic action. Berry reported conditions to the Governor and suggested improvements. These suggestions were acted upon so promptly and with such thoroughness that Dr. Berry was encouraged to carry on his work to other prisons. He first applied, however, to the United States Minister, John A. Bingham for permission. At the same time he wrote Dr. Wines, then Prison Commissioner of New York, for reports on prison conditions around the world. Wines had just returned from a World Conference on Prisons held in London. Once these reports were in his hands, Dr. Berry studied them care-

JAPAN'S FIRST SCHOOL FOR NURSES

The American Board through Dr. Berry, established early in 1886 the first Training School for Nurses in Japan. Miss Linda Richards, sent out by the Woman's Board to take charge of these nurses, was the first graduate of the first Training School for Nurses in America, connected with the New England Hospital for Women and Children. She is now living in Southboro, Massachusetts.

Dr. Berry is seen on the extreme right. In the picture are President Kozaki, Dr. Gordon, Miss Richards, Miss Talcott, Mrs. Berry, Miss Frazer; also Dr. R. Saiki, gynecologist, Dr. S. Hori, general medical assistant, Drs. Kawamoto, Takenouchi and Kodama, and Hon. J. Yuasa.

fully and proceeded to outline a suggested program for the renovation of Japan's entire penal system.

"In the meantime," says Dr. Berry, [we quote from records of that period] "I received word from Mr. Bingham, who endorsed my plan, that the Foreign Minister had refused my application on the ground that it was inadvisable at that time for foreigners to learn of conditions in Japanese prisons. I went at once to Tokyo and interviewed Mr. Bingham, asked for his personal card to the Minister of the Interior (Okubo) and went to the office of the Minister. Okubo did not keep me waiting a minute but immediately came to the front and told me he understood my aims. Governor Kanda had evidently reported to him the work done at Kobe.

"'Yes,' he said, 'visit the prisons and I will send word to the Prison Governors in advance for them to answer all your questions and give you every facility to aid your work.'

"With this authority I returned to my station and went ahead with my prison reform which, of course, I had to carry on outside my regular medical work."

THE REPORT

When Dr. Berry had written his report he spoke of it to Governor Kanda, asking the latter for an efficient translator. Mr. (now Count) Myoji Ito, interpreter at the Kobe Foreign Office, was placed at his disposal.*

In this report—which so many Japanese consider "the beginning of prison discipline reform in Japan" and refer to as "a great light in the darkness of the present system of Japan"—detailed reference was made to the conditions of the prisons visited and stress was laid upon the following recommendations: a system of thorough classification of the prisoners; special education of prison officials; the introduction of industrial labor with the teaching of trades and the art of self-help; the abolition, excepting in special cases, of all corporal punishment; making the reformation of the prison-

*See "Berry and Ito" on page 122.

er rather than his punishment the first aim; shortening the term of imprisonment for good conduct; giving to the prisoner at the time of his discharge a portion of his earnings while in prison; preserving the domestic ties of the prisoner; the value of Christianity as a reformatory agency; evangelization; prison architecture; care of the sick, etc.

"Mr. Ito," says Dr. Berry, "made a splendid translation of the report, using the official standard language then employed which contributed greatly to its favorable reception at Tokyo."

The report, both in English and Japanese, was then forwarded by Dr. Berry to the Home Minister, Mr. Okubo, through American Minister Mr. Bingham. It was acknowledged and at once printed and sent out to all the prisons of the Empire with instructions to follow its suggestions and recommendations as far as practicable.

When, five years later, the Board's Mission to Japan sought to open a new station at Okayama, it is Dr. Berry's belief that the favorable reception given him and his colleagues there by the Governor and the latter's generosity in placing valuable house lots at the disposal of the missionaries without cost were largely due to this report. The Governor early took Dr. Berry to visit the Okayama prison where it was found the Prison Governor had a copy of the report and had put into force its recommendations.

ONLY A SIDE LINE

"This brief work for the prisons," says Dr. Berry, "was but one of the numerous instances of unexpectedly far-reaching influence of those early years—years when so many young men of intelligence and ambition came to our missionaries for help in English, medicine and Christian truth. We held ourselves responsive to every opportunity for service. They were many and varied."

According to the Japanese, this work of Dr. Berry's was notable and far-reaching. Count Okuma in his work *Fifty Years of New Japan* spoke of it as follows: "Entrusted by Okubo, chief of the Home Department, with the task of inspecting all prison affairs as administered in our country and then making reports to the government of what he had seen, he faithfully and promptly acquitted himself of this duty, with the result that his report and views were printed and copies distributed among all the gaolers throughout the empire. If we are not mistaken, the subsequent beneficial changes in our prison systems have all sprung from these reports."

DECORATED

For this work as well as for other reasons Dr. Berry in 1912 was decorated with the Imperial Order of the Sacred Treasure of the Third Class.

DR. BERRY AND HIS COLLEAGUES IN 1879

The Okayama group just after it was opened as a new station of the Japan Mission. Left to right: Mrs. Pettee, Dr. James H. Pettee, Dr. John C. Berry, Mrs. Berry, Dr. Otis Cary, Miss Wilson, Mrs. Cary.

Then, on the occasion of his golden wedding anniversary in 1922, an exquisitely designed silver vase, with a large sun and delicate pine tree tracery fused in gold, was sent by Japanese friends to the Doctor's home in Worcester.

It is to the everlasting credit of Governor Kanda of Kobe, Count Okubo and the Japanese people in general, that as soon as these evils were brought to their attention and concrete suggestions made they lost no time arguing the matter but set on foot at once plans for reorganization. Today Japan is in the front rank in its prisons and conduct thereof.

"In reviewing Dr. Berry's record," writes Count Makino in his introduction, "not the least striking is the fact that he left worthy disciples and successors behind him. How often do we see meritorious enterprises pass away when the founder withdraws his control. Here, on the contrary, we have a body of faithful men, revering their former teacher and following in his footsteps, who continue the offering of their services to help better the lot of their ill-fated brethren. No comment is necessary on the significance of his achievement. But perhaps I may add that the correct reading of the character of those with whom he cooperated was of the qualities that enabled him to consolidate and transmit the work which now is appreciated by a generation fully alive to the necessity of improving the social condition of the mass of our people."

THE CHRISTIAN MISSIONARY IN JAPAN: A REJOINDER

By TASUKU HARADA

An outstanding Japanese Christian leader, an ex-president of Doshisha, and now professor in the University of Hawaii, writes December 9, 1929, to the "Nippu Jiji," a Japanese daily, correcting certain misleading statements.

IN an article by Masuo Ogoshi, published last Sunday, some of the quotations and statements regarding the missionaries in Japan seem to me grossly misleading. I wish to be allowed to correct them, because I have had to read the similar statement, more than once, and because there seems to exist among our people here widespread misinformation concerning their situation in Japan. Mr. Ogoshi quotes from a writer with apparent commendation as follows:

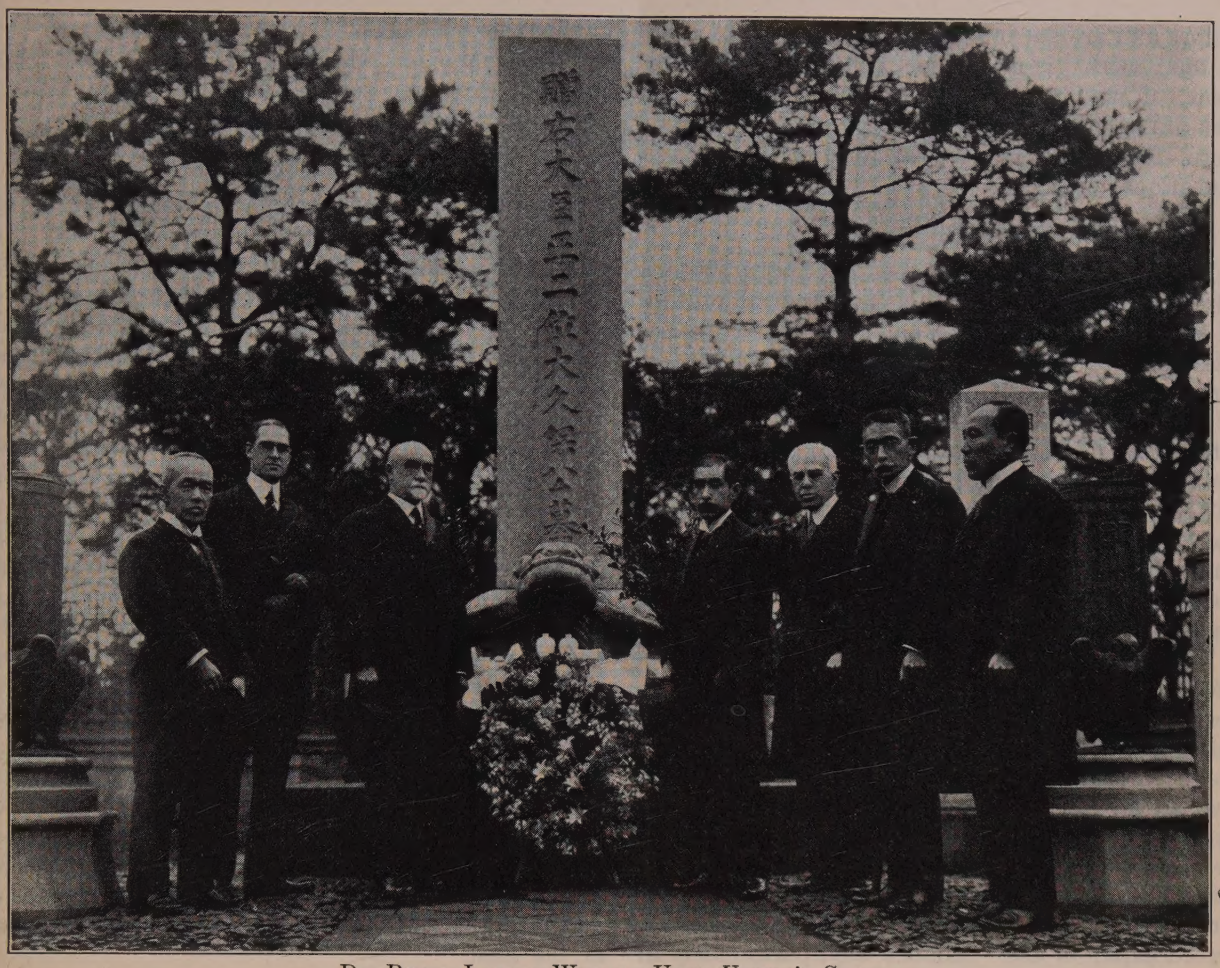
> "There are today 900 missionaries scattered about the empire in 125 stations. They minister to the spiritual wants of 300,000 Christians who come mostly from the middle and lower classes and are mainly clerks, shopkeepers, civil service employes, farmers and servants."

INACCURATE!

The first part is inaccurate to say the least. According to the latest statistics there are in Japan 161,136 members of the Protestant Churches which number in all 1,578. I refer only to the Protestant as the quotation evidently has taken in no account of Catholic Churches. They are ministered by 1,952 workers, including a number of missionaries, but a majority of those workers is Japanese. A large number of Japanese churches are independent of any control by foreign missionaries. The contributions for those churches amounted last year to Y2,458,895, of which only Y290,030 have come from the foreign source.

CHRISTIANS AN INTELLECTUAL CLASS

The latter part of the quotation gives the reader an impression that the Christians in Japan are largely from low and non-intellectual stratum of society. It is very far from the truth. A generally known fact is that the intellectual class in Japanese churches outnumbers the others. I may mention some of those facts to prove my claims. The Imperial Diet since its beginning has had sixteen presidents of the House of the Representatives, of whom three were professedly Christian, namely Nakashima, Shimada and Kataoka. Among the Representatives we usually have counted from ten to fifteen members of the churches. You will see that the number is entirely out of proportion to the number of Christians in the population—less than 200,000 in sixty millions of the population. The two of the five Imperial Universities in Japan have two Christian presidents, namely Hokkaido and Sendai. The same was true of the president of Kyushu Imperial, who had just resigned the post to become head of Doshisha University. In most of the higher institutions of learning, both governmental and private, we may easily pick out a number of Christian teachers. Not only among the Representatives and teachers, the Christians are found among many professions, judges, lawyers, officials, civil and military, doctors, and bankers. If necessary, I can mention scores of their names, who are well known in their respective professions.



DR. BERRY LAYING WREATH UPON UKUBO'S GRAVE

When the American Board Deputation was in Japan in 1918, Dr. Berry took this way of expressing his deep personal regard for the one who led in prison reform in Dr. Berry's early days. Count Okubo's son, Marquis Okubo, is seen to the right of the monument. The group from left to right is as follows: Mr. T. Hara, E. F. Bell, Dr. Berry, Marquis Okubo, Dr. James H. Pettee, Dr. S. Ogawa, Mr. Tomeoka.

I do not deny the fact that there are not a few who are of poor and laboring classes, but generally speaking the number of small shopkeepers, farmers, and servants is not large in proportion to the population.

MOTIVE?

Mr. Ogoshi quotes from Count Kabayama his estimate of the missionary and of their motive to go abroad:

"I believe your missionaries who come to teach us are of that type of people generally who could earn a living in no other way. The average missionary out here would, in America, be a failure in any other calling, and probably has been. So he goes into foreign mission work. That sort of man is not fit to teach us about Christianity. There are some who are great men. Bishop Welch did great work in Korea and I admire him thoroughly. There are others who are doing good work here, but I am speaking of the average. The missionaries on the whole are mediocre in mental calibre and are not intellectually equipped to carry on their work."

It is astonishing to hear such a statement, taking for granted that he has been reported rightly, from a man who resided years in the United States, and who was in a situation to know much better. As an exception to the wholesale condemnation, he mentions Dr. Welch, who is a graduate of Wesleyan University where the Count studied, and where he was given an honorary degree this year. I know Dr. Welch personally and accord with what the Count has to say of him. But to declare "the missionaries on the whole" as "mediocre in mental

calibre and are not intellectually equipped to carry on their work'' is altogether too sweeping a statement. I may mention a number of missionaries who did splendid service, as much as Dr. Welch or more, for Japan in various lines of social and educational works.

SAMPLE MISSIONARIES

While I was in Japan recently, I was given a ''Life of Dr. Berry'' who is claimed to be the father of the prison reform in Japan. He was a medical missionary of the American Board, who spent more than twenty years in Kobe, Okayama, and Kyoto, in the last place as the head of the Doshisha Hospital. He made the first suggestion to Okubo—Toshimichi, the Minister of the Interior in the 1870's, of the need and the means of the reform in the prison. His life in Japanese was published under the supervision of Marquis Okubo, a son of the great Okubo. Some years ago Dr. Berry was decorated by the Emperor for his splendid service.

The name of Dr. Hepburn, one of the first missionaries in Japan, is very well known by his Japanese-English Dictionary and a medicine for the eye called Seikisui. Dr. Verbeck, another missionary from America, although he was of Dutch descent, was an adviser for the Japanese Government in early Meiji. He was one of the organizers of the new national system of education. Dr. Greene, a missionary and educator in Kyoto and Tokyo, and Dr. DeForest, another of the same caliber in Sendai, served Japan in more than one way, particularly in promotion of the good American-Japanese relations. They both were decorated by the Emperor. Dr. Davis, co-founder of Doshisha University with Dr. Neesima, had distinguished himself a hero in the American Civil War and promoted as a colonel, but for the cause of religious service came to Japan and labored for nearly forty years. Dr. Learned, a colleague of Davis in Doshisha, who retired from work after fifty years, was one of the best scholars Yale University has ever produced in its history of over 200 years. The name of Bishop Harris, the predecessor of Dr. Welch, I hardly need mention. Among Episcopal missionaries, Bishop Williams worked for more than fifty years and left indelible imprints of his noble personality on the co-laborers of the Church. Another one still in active service is Bishop McKim, who also has given nearly fifty years of Christian service in Japan. He is also a recipient of royal decoration.

COLLEGE HONOR STUDENTS

I can go on in recounting the similar works of many more, no less noble and efficient, but the time does not permit me to do so. It might be said that those I have mentioned are exceptions, and the critic meant for the average. It is, however, a well-established fact that among missionaries the number of college honor students is exceptionally large. It shows that their scholarship standing is not ''mediocre.'' It is fair to say that the intellectual mediocres who ''could earn a living in no other way'' are exceptions rather than the average.

Mr. M. Zumoto, another writer whom Mr. Ogoshi quotes, seems to have a poor opinion of the missionary. The quotation sounds rather familiar, as it has been published on many occasions. His evaluation of missionary work depends entirely upon his own attitude toward Christian religion. Consequently it is useless to combat from a standpoint of a Christian who takes the other view of the same. That ''a spirit of arrogant superiority and an attitude of narrow exclusiveness,'' as Mr. Zumoto points out, certainly existed among some of the early missionaries, I freely admit. But recently their spirit and attitude became more sympathetic and respectful toward the old culture and religion of the East.

ROYAL APPRECIATION

At the same time Christianity has gradually gained more respect and deeper sympathy than before from the other religionists. In more recent years, some of the Christian schools, the Y.M.C.A., Y.W.C.A., the Salvation Army and a number of philanthropic organizations, carried on by Christian forces, both Japanese and foreign, have been repeatedly favored with substantial sums of money or otherwise by the Royal Household. The number of the recipients of honors at the time of the late coronation included a considerable number of Christian institutions and workers.

(Concluded on page 125)

JAPAN'S APPRECIATION OF MISSIONARIES

Dr. Gompei Kuwada, editor of the great *Osaka Jiji Shimbun,* is an alumnus of the Worcester Institute of Technology, Class of 1893. To one of his classmates in that city, Mr. Arthur C. Comins, he sent a translation of his editorial on the life and work of Dr. Berry with the words:

''You might give it to one of your papers so that your people may know how much we over here appreciate, and endeavor to leave to our succeeding generations, the valued works of the men who have done so much in our early days of opening up the country, and the examples of their great character.''

A MOTHER AND SON

A striking story of Rev. Hitashi Hasegawa and his valiant mother, told by Rev. C. Burnell Olds of Okayama.

HE had just started in on his work of the ministry after the long years of preparation, and his mother was supremely happy. With self-denial she had brought him up; she was ready now to share with him whatever of sacrifice might be required in the new life.

He was offered the position of assistant pastor of the big Kobe Church at a salary of ninety *yen* a month ($45.00). Should he accept it? Why not? He had to take care of his aged mother and of a nephew besides. Surely they needed the money.

While he was debating the matter another call came, this time from the poor little Kumochi Church on the outskirts of Kobe. Its committee came to him: they wanted him; they needed him very much. But, alas, there were drawbacks: the church building was poor, they told him, the people of the church were poorer, and thirty *yen* was the utmost they could promise. Would he come?

Well, he could go and have a look at the church. He found a ramshackle building, long in need of repairs, the rain beating in freely at one corner—a sorry sight, and not the least hope of anything better.

The two offers lay side by side before him as he faced the future. Which should he accept, the ninety *yen* position or the thirty *yen* invitation? It was his first great problem.

He accepted the first offer. No, he was not a money lover, but he had to take proper care of his mother and the rest, and really, he could not do it on thirty *yen* a month, could he?

That night, in the middle of the night, he was awakened by the sounds of his mother stirring and apparently making preparations to leave the house.

"Mother, what are you doing? Surely you aren't going away. Have I done anything wrong so that you are angry with me and are leaving me?"

"No, son, no; but you refused the small church, didn't you?"

"Yes; well, but we needed the money, surely we needed it, now didn't we, mother?"

"No! no, you did wrong in accepting the big church where they didn't need you and in refusing the little church where they did need you. God needs you and me there, too, and if you are not willing to go with me there where He wants us to go, I cannot go with you where you want to go."

He went to the Kumochi Church, and it wasn't long before, by dint of hard work and his own faithful example of consecrated economy, the money for the needed repairs was raised and the church put in good condition. The salary, also, was in time raised to forty *yen* a month.

Then a complication arose: his brother died and left four little orphaned children. Who was to take care of these. They themselves were the only relatives: could *they* do it on forty *yen* a month? Impossible! The mother herself saw that it was so and even she was anxious now. But the lesson that the son had learned from his former experience had not been lost.

"Mother," said he, "I'll take care of those children."

"You!" she exclaimed. "You, and on forty *yen* a month! How?"

Well, he didn't know how, he hadn't the remotest idea how, but, nevertheless, he believed that in some way the door would open, and it did.

He happened to be riding on the train one day when a man he knew, the agent of a great metropolitan newspaper, came and sat down beside him and began to talk.

"For some time," said he, "my paper has been looking for a man to go to Kyoto and act as religious correspondent for us: a man with a training that would make him able to write up everything that goes on of a religious nature in that religious center of the nation. He can write freely on any subject, Buddhist or Christian, or what not. Furthermore, I have been authorized to secure a man for the job and I am convinced that you are the one. I can offer you two hundred *yen* a month and a house. Will you take it?"

Well it was a flattering offer; it was an opportunity of more than ordinary influence, and it had come just at the hour of his great need. Surely it was the Lord's leading, and it didn't take him long to decide the matter.

"Yes," he answered, "I'll take it."

But the announcement of his decision to his mother, that was another matter. Yet he made it that night.

"Mother, we are going to Kyoto to live. I've accepted a call to go there at two hundred *yen* a month."

"To Kyoto?" exclaimed the old lady, who couldn't believe her ears; who couldn't seem to take it in at all. "To Kyoto? Why to Kyoto? What big church is there that could offer you two

hundred *yen* a month? The Heian Church? The Kyoto Church? No? Then is it to become a professor in the Doshisha?''

''No, mother, no. I have accepted a call to become a newspaper man, a religious correspondent for the *Mainichi,* to live in Kyoto.''

''A newspaper man!'' How her face fell! ''A newspaper man! Son, son, do you know what you are talking about? Is that the sort of thing that you think the Lord is calling you to do? For shame! Do you, a minister of the Gospel, stand in the pulpit every Sunday morning and preach to the people, 'Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you,' and is that what it means to you? O son, that is man's *soroban* (arithmetic), not God's.'' And she stood before him in tears, defiant yet baffled.

How did it end? They and the nephew and the four little children went, not to Kyoto, but back to the poor little church at forty *yen* a month. Did they manage to live? Yes, because from that time forth, even more than before, they learned to work with God's *soroban* and not man's. Mr. Hasegawa had to supplement his preaching work with various outside activities, it is true; with work that kept him up to twelve every night. But he made a go of it. He has succeeded not only in keeping his own little family and his brother's family from starvation, but he has educated them all, designating two of them to the Christian ministry which he himself so loves and has so adorned.

APROPOS OF THE PRESENT SITUATION

IN the Annual Report of the American Board that came out in November, 1869, there was printed a paper on the proposed occupation of Japan. In this not a little was said that might well apply to the situation today in which the Board because of the lack of funds faces a very serious cut in the work abroad.

Here is a paragraph worth noting: '' 'Narrow your plans,' it is sometimes said. 'Lop off stations and missions, if need be, till the offerings, spontaneous and certain, shall balance the expenditures.' But where shall we find the point of stable equilibrium? Curtailment tends to ruin. Should we lessen the number of our fields we should also lessen the power which the Board now has of interesting the churches. It is as if a merchant, to meet a deficit, should reduce his stock in trade, and thereby damage his business. No. Our ability being assumed, as it must be assumed, the broader the ground of appeal, the more effective will it be. If we expect Christians to give freely, we must show them a work which deserves their generosity.''

The Board took the ''broader ground of appeal''; it took the bold step of starting work in the new field of Japan. If there ever was a venture of faith in the history of the Board, that was one taken sixty years ago, and because it was such it gathered support from large groups of interested, self-sacrificing men and women throughout America.

And note the growth. The one mission station in 1870 grew into fourteen resident centers and a hundred outstations. In comparison with the two missionaries that opened the Kobe Station, there are now sixty-three. Even more have been serving the cause at one and the same time under the Board in Japan.

Note the institutions also that have been established since 1870. There are the kindergartens: Glory, Imadegawa, Soai, Seishin, Katsuyama, Mutual Love, Aishin and Hamazaka. There are the Kyoai, Matsuyama, Baika girls' schools, Kobe College for girls, the Women's Department of Doshisha University and the Women's Evangelistic School. There is Doshisha itself with its thousands of boys and young men. Along lines of social service we have as humanitarian agencies the Settlement at Okayama, the Neighborhood House in Osaka, the night schools at Matsuyama and Tottori. Nor should we fail to note the Theological Seminary in Doshisha and the Glory Kindergarten Training School where Christian leaders are developed for specialized work.

As regards funds, the appropriation of $5,605.31 of 1870 has grown into an annual expenditure of $216,704.54, and the gifts from the Kumiai (Congregational) churches to their own work have been growing steadily until they practically equal the amount given by the Board each year to the work. The total gifts to Japan since that early venture of faith in the face of threatened deficits have amounted to $6,088,841.06!

So much for courage born of a great confidence. ''No man,'' says a keen observer of redemptive history, ''can sufficiently declare what is God's uttermost.''

A LOVER OF LITTLE CHILDREN

By GENEVIEVE DAVIS OLDS

FOR many years Okayama has had a practical demonstration of the power of consecrated mother-love in the life and work of Miss Yoshiko Kajiro.

More than thirty years ago she graduated from Mt. Holyoke College and for over twenty years has been the principal of the Sanyo Jogakko, a leading private girls' school in this city. Although she has never married, her great mother-heart has been a powerful influence in the lives of thousands of girls.

The Sanyo Girls' School is not now a Christian school, nevertheless, Miss Kajiro's daily life and beautiful Christian character have a tremendous influence upon the girls. She told me recently, "I long to have more of the girls become Christians before leaving school, but it is a joy to know that very many of them after they are married and are scattered in distant places are baptized and are true Christian wives and mothers." Many of the leading citizens of this place are sending their daughters to the Sanyo Girls' School because they realize how great an influence this noble woman has in moulding character. The house which Miss Kajiro now occupies, built in semi-foreign style, was the gift of the Alumnae of the school.

For most women, the busy life at school would have precluded all other more direct Christian work, but not so with Miss Kajiro, for every Sunday morning for over thirty years, she has given her *best* efforts to a little group of children in her Sunday school in Kadotayashiki. During all those years she has not only acted as principal of this school, but has also had charge of the kindergarten class.

Through her determined efforts a new building was erected some six years ago as a memorial to Dr. Pettee who was always deeply interested in the Sunday school. The Kyokuto Sunday School, it is called, and it has grown steadily until now it has an attendance of 130, and is the model school of the city.

The children who attend are mostly from non-Christian families, but parents covet for their little ones the influence of such a woman. Her Bible stories are told in very simple language, but they are applied to the daily life of the children in a way that gives them a tremendous appeal, and it is sweet to see how the little ones love her.

Last spring, at the largely-attended annual meeting of the women's clubs of this province, Miss Kajiro, with three other leading educators of the city, made addresses on the general subject of parent education. Miss Kajiro chose as her subject,

Miss Kajiro and Her "Children"

"Religion as the Most Vitally Needed Addition to Our Educational Methods," and developed it very simply by speaking of her relations with little children in the Kyokuto Sunday School, and telling several very touching stories to show how religion had come to be a real power in these children's lives. She told of one little girl who, though seriously ill and suffering intensely, yet made no complaint and uttered no cry of pain. When her mother seeing it, anxiously exclaimed, "What a brave girl you are!" she was met with a smile and the cheery response, though the big tears were rolling down her cheeks, "Oh, no I'm not, mother, for God is taking such good care of me that I do not mind the pain."

Miss Kajiro told of seeing two of her Sunday school pupils—boys of ten or twelve—on the street corner. One of them seemed to be very angry, had taken off one of his *geta* (clogs) and was about to throw it at his companion. He did not see Miss Kajiro but she saw him, she saw his arm fall, and saw him put on his *geta* and run back home. Afterwards, when questioned about it, the child told her that God had told him not to throw it.

One of the teachers in the Sunday school, a fine Christian lad, who had left the city to enter the university in Tokyo, she happened to meet in Kyoto one day, and on inquiring of him whether he was not finding it difficult to lead his Christian life and resist the temptations that came to him, he replied with a smile, "No, there is no difficulty at all, for I cannot forget the things you helped me to learn at Sunday school."

"One of my old Sunday school pupils, a member of my baby class years ago, called on me recently," Miss Kajiro told me the other day with deep satisfaction. "He is an army surgeon, a splendid Christian man. He says his wife and mother have both become Christians, and that his is a truly happy home."

Miss Kajiro has sacrificed her all for the children and youth of this city, but her happy face tells the story of what deep joy and satisfaction life is bringing to her.

OLD GLORY IN JAPAN

"THOSE teachers of yours are wonderful!" Messages of this nature are coming to America these days, and in particular to Annie Lyon Howe, the founder of the Glory Kindergarten Training School of Kobe, and a reverenced "mother" of hundreds of Japanese teachers in the Christian Japanese Kindergarten Union, an interdenominational, international organization.

And she says to us: "Indeed they *are* marvelous. The women that I left behind me at Kobe have simply done wonders in keeping up the work. . . . In April more students applied to enter the Training School than could be accommodated. . . . Those teachers called a meeting of the kindergarten graduates last Christmas and 170 responded for an enthusiastic meeting. They also planned and carried through quite an elaborate celebration of two days for the Fortieth Anniversary, sending me a cable at the time."

"Those teachers" of course are Japanese, and the fact to be emphasized is that Miss Howe has every reason to feel grateful for so rich a harvest of a lifetime spent in mothering Christian kindergartens and kindergartners among a virile, progressive people like the Japanese.

"It hardly needs to be said," writes Miss Howe, "and yet some do not quite understand, that as the Doshisha was established for the education of young men, as Kobe College was established for the Christian education of young women, as the Women's Bible School at Kobe was established to aid the Japanese churches, so Glory Kindergarten and its affiliating Training School were established for the Christian education of the little children of Japan: all four separate and distinct institutions from the beginning, with separate and distinct purposes; and they have so continued to the present day. It is the great desire of those who helped to build up this work for little children, it is their great hope, that these schools, so distinct in purpose, so vitally necessary, recognized five times by Government authorities, should continue as they are: with the fifty-six Christian kindergartens conducted by graduates from the training school; with two hundred and seventy Christian women graduated from its thorough two-year course; with one thousand and sixty-four children graduated into the public schools; with several text books translated and sent out to aid the Christian training schools and kindergartens; it is the great hope of Glory Kindergarten and Training School that all this be kept intact."

CHILD LIFE IS A GREAT ASSET IN MISSIONARY EXTENSION

Forty years ago the valuable asset of child life in missionary extension was not recognized.

TRAINING FOR CITIZENSHIP IN GLORY KINDERGARTEN

Even the Japan Mission at first voted that no mission funds were to be used for kindergarten work, but now not only has Glory Kindergarten and Training School been on the list of mission appropriations for forty years, but the Mission endorses this sort of missionary work as one of its important assets.

And so firmly has Glory Kindergarten and Training School taken hold of the public mind that in 1929, when even Kobe College reported a slight decrease in its entering class and the Bible School wanted more students, Glory Kindergarten Training School was turning away applicants for lack of room.

Ignorance of the educational value of kindergarten training, indifference to the movement, have ceased, and now, not only our own Mission, but nearly every Mission, calls for trained kindergartners from abroad, and establishes its own training schools and kindergartens.

Some years ago some one (strangely enough, outside of kindergarten ranks) compiled a chart which demonstrated the fact that kindergartens were as to numbers nearly one-half of all forms of Christian educational work in Japan.

REMEMBER TOO, THE KINDERGARTEN IS AN EVANGELISTIC AGENCY

"Forty years ago," continues Miss Howe, "not only were kindergartens opposed to a certain extent, but the value of this form of mission work as an evangelistic agency was not dreamed of. Neither missions nor the Japanese churches realized the help these Christian kindergartens were to be to them. Today they are called the most efficient of evangelistic agencies. And now that there is closer co-operation between the Japanese churches and missionaries and a policy has been settled for occupying new fields, one of the seven points agreed upon is: 'More Kindergartens.'

"As we look back upon the forty years since the foundations were laid, we recall a band of Christian Japanese women in Kobe seeing their dream come true. After two years' preparation they had received government permission to establish a Christian kindergarten and training school which they called the Glory Kindergarten. Their attractive building was ready; expenses had been guaranteed; students were ready for the training school; children waiting to enter the kindergarten and an American kindergartner was on hand, but—before the wheels began to move, those women gathered in one of those new rooms and dedicated the work to God, beseeching His blessing upon it.

"When Ezra went back from Babylon to teach God's law to the Jews in Jerusalem, he repeated again and again, narrating his experiences, 'The good hand of God was upon us,' and so must those who are responsible for the future of Glory Kindergarten and Training School realize that it has been God's good hand that has blessed this work through these forty years and like those women whose prayers have been so abundantly answered, may they too, still seek for the good hand of God to bless their efforts, to put His protecting power behind this work for the little children of Japan."

Mr. Hosmer's House and Garden

In Memoriam

JOHN G. HOSMER

Feb. 26, 1862—Jan. 24, 1930

Entered Board service 1899

Appointed Publishing and Purchasing Agent, July 21, 1903

Retired April 1, 1923

Mr. Hosmer on His Front Porch

A lover of beauty, he beautified everything he put his hand to.

A loyal soul, he showed rare fidelity in every duty and friendship.

The Hills of Camden, Maine, behind Mr. Hosmer's Home

His chief interests were his church and the cause of missions.

The Renovated Church of Camden

An Unnamed but no less Real Memorial

THE DAILY PRAYER MEETING IN THE BOARD'S OFFICE

By GRACE H. KNAPP

THE heart of the ten-minute service held each day soon after noon in the office of the American Board is prayer for an individual missionary: prayer that he may be granted strength and wisdom for his work; prayer that he may be guided in the solving of the problems that face him; prayer that his hopes and dreams may come true in so far as they harmonize with the will of God; prayer that his life may be lived so close to his Master that all around him may be irresistibly won to Christ.

His latest letter is sometimes read; progress in the special work he is doing is reported; the ten minutes are wholly his in the thoughts of those who are cooperating with him here in Boston. And we believe that on the same day he is remembered in prayer in hundreds of homes all over this country and on the foreign field; for his name is opposite the date of the particular day in the Calendar of Prayer of the Year Book of Missions.

Attendance at the meeting is purely voluntary. At 12:20 men and women, not only of the American Board but also of the home boards, come to Room 708 and take their seats in folding chairs facing the big table and the piano. There is a portion of Scripture read or all take part in a responsive reading. There are hymns—the singing is often most inspiring, especially when all members of the "American Board Quartet" are present, and the rich harmony rests and soothes tired nerves and invigorates the spirit. Once a year, just before Christmas, all voices blend in such singing of carols that the big room is filled with folk from all over the building and from out of town, eager to hear and to have part in the music.

The leader sometimes gives us the cream of his experiences at a missionary convention or during a speaking tour; he or she passes on to us many a helpful word spoken by the pastor of some church in the east or west, shares with us many a thought-provoking glimpse of the spiritual life of youth in colleges and summer camps. On Wednesdays the leader is chosen from some one of the Congregational organizations in the Congregational House other than the American Board. Occasionally a noted National addresses the meeting. A German scholar, a Czech business man studying welfare work among factory employes in America, an Indian pastor, a Japanese university president, a Ceylonese graduate student, and others like them, have been present; our own missionaries, just home on furlough, are introduced by name and often give brief messages.

This noonday meeting has been practically continuous in its present form for over thirty-one years. In all that time it has felt the ebb and flow of world-wide spiritual tides. Sometimes the little group may feel that those tides are ebbing now, that skies are lowering and gloomy. But the veterans, having weathered many a seemingly disastrous storm, urge the Board to make for the safe port of God's will: God's will for the American Board; God's will for the churches at home; God's will for the people in the East and the West and the isles of the sea who, through the sacrificial spirit of the Congregational churches of America, have come out of darkness into His marvelous light.

You who read this, will you, too, join in this ten minutes of prayer and praise, in intercession for the workers who are striving to advance the kingdom of God? Will you write to the MISSIONARY HERALD some account of your ten minutes; some story of the blessing it will surely bring you; some story of answered prayer?

WINGS OF THE MORNING

Circle we the world at noontide-hour, again and yet again,
Hovering in winged petition o'er the far-flung homes of men.

Swift as sunrise speed our spirits to the land for which we pray,
Where souls wake "Until the day break and the shadows flee away."

Swift as sunset, fraught with blessing far beyond our mortal ken,
Homing wings at even fold in peace within our hearts again.

G. H. K.

"HEIMIN" KAGAWA

RECENTLY in the new City Hall of Tokyo, the "Kingdom-of-God Movement" was launched and Toyohiko Kagawa was very happily introduced as *Heinin* Kagawa, that is "Kagawa of the Common People." This was a suggestion that whereas in the past the Christian movement in Japan owed an immeasurable debt to the Samurai or aristocratic leaders, today the leadership is passing into the hands of the representatives of the people.

KAGAWA AND HIS CO-OPERATIVES

A meeting in the Kobe public hall in behalf of propaganda for the co-operatives. This is typical of the meetings held by Kagawa from the very first. Multiply this audience several times over and we get some conception of the great gatherings now being addressed by the leader of the "Kingdom-of-God Movement" in Japan.

No man in Japan has a greater spiritual hold upon the masses today than "Kagawa of the Common People."

At this meeting in Tokyo he held the vast audience in his grip as he pointed out that the vision before the people was an eternal one; that the world was not going to be redeemed by makeshift and temporary measures; that the present despair so evident on all hands was due to the triumphing of the material over the spiritual, and that the one solution lay in the victory of love—the love of Christ.

By the time Kagawa had finished, the enthusiasm of the meeting was immense. A spontaneous collection aided materially the expenses of the new movement, and a motion offered from the floor calling upon all present to dedicate themselves to the campaign was adopted unanimously by a standing vote.

LEEDS GULICK ON KAGAWA AT MATSUYAMA

Kagawa the great Christian commoner, evangelist, social worker, labor leader and poor man's friend is finishing a three-day series of meetings tonight. He has been near death, been almost conquered by tuberculosis, by starvation and by persecution, but has been the victor himself. He has conducted wonderful work among the poorest class in Kobe, especially, and elsewhere in Japan, at present being responsible for the upkeep of a free dispensary in Kobe which gives medicine to the amount of $200 per *month*. His schools for laborers and choice country young men, who are willing to devote their lives to the uplifting of the country dwellers, are well known. And here the mere mention of his speaking for the public brings out hundreds.

He has a wonderfully sincere and at the same time buoyant personality. The audience cannot help but like him, and most are swept along with him, as he brings out humorously the weak points in human nature, dealing with them sympathetically though none the less critically. The audience was kept in a humorous attitude for most of the two and a half hours the first evening, while he described the several kinds of worries that people have, and how useless they were.

Dr. Kagawa seems to be a comedian by nature; his turn of commonplace phrases is unique, and his little expressive movements, of which there are so many standard ones in Japan, are inimitable. He is short and pudgy and wears large, horn-rimmed, dark-stained glasses. He is deliberate and at ease anywhere, and has a very easy presence that takes the audience into his confidence right away. Even the students forgot to shuffle their cleated shoes on the wooden floor one afternoon, waiting for him to speak his first word. He kept them waiting for a good two minutes, perhaps three, before he began quietly with a few simple remarks.

As he speaks, he illustrates on large pieces of white paper pinned up on a blackboard behind him, so that they get his meaning both through his words and through the pictures, diagrams, and Japanese characters that he draws in large figures as he faces sideways and talks. Jokes and humor as well as serious ideas come from him in a constant variation of thought. As soon as one sheet is full, he tears it off and begins on the next. In two hours he used fourteen three- by six-foot sheets the other night; I know, because I put up twenty-six sheets for him, in order to be sure he had enough material! We had him and his companion

to dinner on Saturday, and found him as human and jolly as any one we've ever known.

CHALLENGING MESSAGES FROM KAGAWA

Japan the land of the gods, God's country! This is our prayer, our slogan, our goal. Our Japan is in distress. Our Japan has lost her way. Man's distress, however, is God's opportunity. Man's perplexity is God's challenge.

Distressed Japan is a humble Japan. Perplexed Japan is a challengeable Japan. Self-satisfaction and pride are swiftly disappearing. The sound of the breaking away of the husks of the Nation's thinking and of its life echoes gloomily far and near.

The birth-pangs of a new Japan! The violent birth-quickening of the kingdom of God in Japan is on. The time is at hand. The kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

The thought life, life as a whole, politics, education, industry, everything in Japan must be brought under God's direct control. Through Christlike Japanese a Christlike Japan must be brought to the birth. To transform this vision into reality we must increase the present two hundred and fifty thousand Christians to a round million. Numerals are void of power but there is strength in numbers. The mustard seed becomes a tree. And unless it becomes a tree it cannot shelter the birds of the air.

A Buddhist Temple Service

We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan. Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the program of the Million Souls Campaign.

Nineteen thirty, the year in which it is proposed to begin this campaign, commemorates the twentieth century period since Christ began his public ministry. We believe that it is most fitting for us Christians to follow in the footsteps of our Lord, and for three years give ourselves as he did for a similar period to aggressive evangelism.

A MESSAGE FROM DOSHISHA'S PRESIDENT

I HAVE the great pleasure and gratitude to speak to you officially for the first time as President of the Doshisha University. As my successor in Kyushu Imperial University has not been found until recently, my coming to the Doshisha has unexpectedly been delayed.

First of all I express my hearty gratitude and thanks for what the American Board has done in the past and is still continuously doing to the Doshisha. In taking the most important office as President of the Doshisha University, I would like to inform you that I shall not only continue the traditional relations of friendship between the American Board and the Doshisha, but also endeavor to multiply and strengthen the bond evermore in future.

I realize the great mission which the Doshisha has to the society of Japan and this mission of spiritual leadership becomes evermore greater in the present day Japan. The realization of this great and important purpose can not be attained without help and co-operation of the American Board. In this I ask your earnest sympathy and co-operation in future.

With the very best wishes to all officials and members of the American Board.

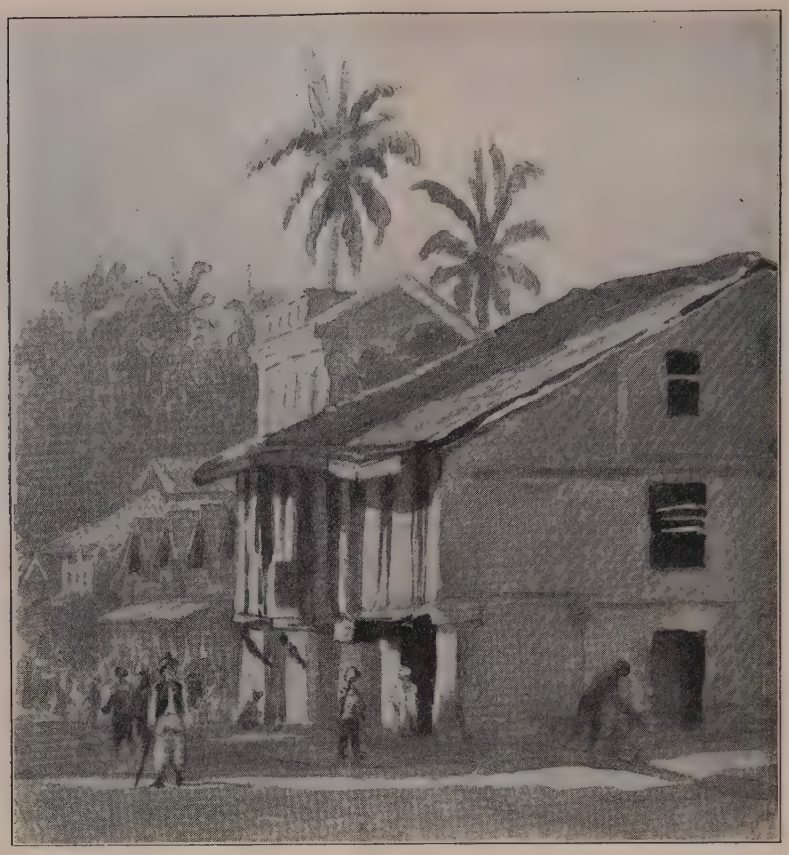
Yours very truly,

(Signed) G. Daikuhara,

(Gintaro Daikuhara)

President of the Doshisha.

Kyoto, November 20, 1929.



A Street in Bombay
Sketch by Mrs. H. H. Strutton of Sholapur.

DIANA'S INDIAN DIARY

By ISABEL BROWN ROSE

VIII.

OUR station is very much depleted this month, and we miss Pansy and Mildred and Miss Terence more than I can tell.

It's funny, you know, the way I began to call Mildred by her first name the very day after we met. I simply could not think of her as Miss Anything-at-all, because she fitted right in and became one of the family overnight. On the other hand, Miss Terence can never be anything *but* Miss Terence. She is a fine girl, hard-working and conscientious, but she lacks what has been called a forth-going personality. She does not make friends easily, and is inclined to put up quite unnecessary barriers of dignity. She is perfectly all right, you understand, but I'm awfully glad that Mildred is the nurse to work along with me. We are absolutely and altogether compatible. In fact, we're so much alike in many ways that Jim calls us two chips off the same block.

You remember the story of the two missionary brides. They belonged to a certain mission that had very stiff regulations about romance and marriage. It sent out only bachelors. If a man had a fiancée at home he was allowed to write her one letter only until he had passed his second language examination (a matter of two years or more), after which she was invited to join him. If he had no siren on his sentimental horizon, the

Committee at home picked out for him a "godly young woman" who was then trained for her high calling and dispatched to her future husband! But it so happened once upon a time that two brides came out on the same boat. The lucky young men went down to meet them. Neither of them liked his particular girl, but took rather a fancy for the other fellow's girl! Tradition does not tell how this dark and dreadful secret was divulged, nor how the fiancés discovered that the fiancées felt exactly the same way. Anyway, they simply exchanged their prescribed partners, married each other's selected spouse, and lived happily ever after. But the Committee at home was by no means pleased, and doubted whether its missionaries were really consecrated, seeing they had allowed preference to overrule the choice of the Board of Managers.

This story popped into my mind when I went down to Bombay a year and a half ago to meet our two new ladies. I scanned every passenger on deck through my opera glasses, and spotted my future companions before they ever got on shore. Whenever I saw Mildred's nice frank face, I said to myself, à la Harry Lauder, "Oh, *she's* the girl for me!" And, fortunately, she was.

Pansy has rented a little bungalow at Mahableshwar in the western Ghats, for March and April and May. She will keep house there for Mildred and Miss Terence, who will attend Language School and altogther put in six or seven hours a day at Marathi. It was a wrench for Pansy to agree to leave Jim and Kamalapur for so long, but she simply cannot stand this hot dry climate at its hottest and driest. We all felt that three months at the Hills would do her a world of good, therefore we all(Luke and Jim and I and the Bruntons) by common consent pointed out to her that it was her *duty* to make a home for Mildred and Miss Terence at Mahableshwar. Otherwise they would have to go to a cheap and unsatisfactory hotel, where the water would probably not be boiled, and where they would probably get typhoid fever—which would all be Pansy's fault! This naturally put the matter in a new light to her, and our little stratagem worked beautifully. Jim will be pretty well tied down to hospital, but will probably manage Mahableshwar for an occasional week-end.

Luke and I have a great treat in store for us in May. My brother-in-law Claud (who is in Government service in Delhi, you know) has a month's special leave then, and has invited us to accompany him on a kind of pilgrimage. During his twenty years in India he has been an ardent student of all things Buddhist; and he plans now to re-visit several sacred spots both in India and in Ceylon that are intimately connected with Buddha himself or with the spread of his religion under good King Asoka. Luke is looking forward immensely to it, and we are reading *The Light of Asia* together and committing some of the loveliest passages to memory. My beloved (!) sister-in-law is in England, otherwise of course Claud would not dare to have the pleasure of our company. She has been home for six months and is pestering Claud to retire (at forty-five years of age and in spite of his deep love for India and ability to serve India for many years to come). She wants him to settle down as a country gentleman, and urges that it is his duty to do so, because she loathes the very name of India and has always done so.

But there will be a great deal to do here in those intervening weeks until we join Claud on the first of May, and pretty hot weeks they will be. The thermometer has passed the century mark several times and is more and more likely to do so and to stay there longer! Our gardens, like most of the white folks here, are beginning to look weary and wilted.

IX.

My letters for some months have invariably asked my opinion of "Mother India." I first heard of it when some prominent Indians registered a protest against it. Since then there have been many attacks on it and on its author in the Indian papers and in public speeches. There have been innuendoes and even bald statements to the effect that it was subsidized; that it was intended as a deliberate insult to India and a means of lowering her in the eyes of the world; that it was a deep-laid scheme to prejudice the findings of the Simon Commission. I determined at first not to read it, so that I could keep my own observations and impressions unbiased; but, as I say, so many correspondents wished to know my views on the subject that I could no longer ignore their request, so I devoted two Sunday afternoons to its perusal.

To begin with, the common complaint that Miss Mayo has not given a fair picture of India as a whole is entirely unjust, because in the preface (which many readers have evidently missed) she very definitely says that she is going to concentrate on one particular phase of Indian society. Her initial mistake, it seems to me is in the title. She ought to have called it "A Pathological Study of the Seamy Side of Indian Life." That is precisely what the greater part of it is. Now, a pathological treatise has its place and its use in the great scheme of human learning and research, but emphatically not on the shelves of a home or a school library.

Whatever her motives, it is clear to us who live in India that Miss Mayo wrote "Mother India" while suffering from shock. It is the kind of shock you get on entering a dark room from the bright

sunlight. You are temporarily confused, and you see vague and grotesque and ofttimes fearsome shapes lurking in the unlit corners. *If you stay long enough* your eyes become accustomed to the conditions, and you see things in their proper proportions and in their relation to the room itself.

Your early superficial reactions are mild in comparison to the shocks awaiting you when you dig a little deeper into Indian life, when you first attend the wedding of a child to a man of fifty; when you first meet the haunted eyes of a tiny widow; when you watch a frail girl of twelve fade away before your helpless eyes as she bequeaths a puny infant to the cruel world she is leaving. You simply have to get adjusted, though you want to guard against getting so completely adjusted as to become callous to a wrong merely because it is so common, and because it is so universally and so fatalistically accepted as inevitable or irremediable. Most Boards of Managers give this parting advice to their young missionaries—"Keep your eyes and your ears open and your mouths shut for at least a year." It is wholesome advice.

Miss Mayo could have avoided a great deal of perfectly just resentment had she prefaced some of her sweeping statements by a qualifying phrase such as "In some parts of India" or again, "Among certain sections of society." Take for instance the remark that an Indian girl usually expects to become a mother at fourteen—a remark that has been extremely hurtful and hotly denied. Although true among some castes and grades, it does not apply to many communities where the marriage of girls is delayed until they are well on in their teens or even over twenty. Again, in cases where orthodox opinion sanctions and even urges infant marriage, many enlightened fathers incur a great deal of opprobrium by refusing to follow the old customs.

To get to the heart of things you must leave the beaten track and urban life altogether. But just here reliable statistics are unobtainable. You find many villages where no one can read and write except the village recorder (and his records are by no means infallible. He has been known to remove a whole family from the village list through private spite or in consideration of a little palm grease). The bulk of the country folks keep no family record at all. You ask the age of such and such a child, and the mother will answer, "How old is Daya, did you say? Let me see, now. Daya was the one born the year after the Great Drought. That's why she's always been so thin." If you happen to know the date of that particular Great Drought then you can calculate her age. If there has been no big event like a famine or a flood or a bout of plague or smallpox, you can hardly get even an approximate age.

I was once trying to persuade an ignorant villager to let us take his promising youngster to Mr. Brunton's school, and I asked his age. The father looked puzzled, and scratched his head over such a weighty problem.

"Oh, I couldn't tell you *that,*" he answered. "Maybe eight or ten?"

"He looks rather older than that to me."

"Well, why not, Mudumsahib?" said the father cheeerfully and obligingly. "Let's call him twelve or fourteen."

Now, that father was not trying to be funny. He was merely polite and ready to agree with whatever the visitor thought best in the way of fixing an age for his boy.

Again, when I was attending a woman patient the other day, I asked her husband how old she was, and he answered with perfect assurance, "She is the mother of three children,"—by which he meant me to understand that she was seventeen or eighteen.

The key to the whole puzzle lies in the fact that among the great majority of Indians age is counted not in years but in maturity. I have come to have a great deal of sympathy with harassed village fathers. Some of them are willing and ready to delay the marriage of their girls until they are well into their teens, but they dare not risk their good name. In thousands of villages conditions are such that no adolescent girl is safe—hence a potent reason for early marriage. We missionaries are faced with the alternative of condoning early marriage, or of taking every young Christian girl out of her village environment before she reaches maturity, and keeping her safe in our boarding school.

As Indian girls mature rather early, it is inevitable that some of them should become mothers before they are fourteen, but Nature is usually merciful and delays the burden of maternity for a few years. This, however, explains why there have been cases of maternity even earlier than fourteen.

I personally do not think that it is going to help India if her champions deny—as do so many of Miss Mayo's critics—that there are deplorable features in her social life that ought to be put right. One writer artlessly remarks, after saying that India does not want transient foreigners to tell her where to get off, "We have already schemes in India on an extensive scale to fight against the social evils *if evils there are at all!*" I have admired Mr. Gandhi's attitude towards the book. He calls Miss Mayo a drain inspector, but admits that a drain inspector is a very useful member of society. He advises his fellow countrymen to read the book and to become active in necessary reforms.

Indeed, Rai Sahib Harbilas Sarda introduced a Bill into Parliament last year to prohibit

the marriage of girls below twelve and of boys below fifteen. "The gravity of the question," he urged in its favor, "will be realized when we remember that out of every 1000 Hindu married women, 14 are under 5 years of age, 111 below 10, and 437 under 15 years of age. This means that a little over 11 per cent of the Hindu women are supposed to lead a married life when they are below ten years of age . . . and that nearly 44 per cent of them lead married lives when they are less than 15 years of age."

Isn't it appalling when put in black and white like this? You do not wonder that Westerners suffer shock on realizing this attitude towards women as having only one use in life—to bring children into the world from the first possible moment and *ad infinitum.*

X.

But there is a silver lining to this dark cloud of women's exploitation. The above-mentioned Bill was sponsored not by any "interfering foreigner" but by a Hindu gentleman. After a wordy debate between the reforming and the orthodox parties, it was referred to a Select Committee which has been working on it for months. Four days ago, on March 26, this Committee brought in the Bill much amended. We could hardly believe our eyes when we read their recommendation that the minimum age for girls be *fourteen* and for boys *eighteen.* Why, this is beyond the dreams of the most sanguine revolutionary. Orthodox Hinduism is up in arms and prophesies a riot in every Indian village if religious custom is interfered with in this manner. It reiterates the obligation for every Hindu girl to be married before eight years of age. This amended Bill was voted to be circulated, so that public opinion will have every chance to make itself heard before the measure once more comes before Parliament. I am glad of this, for an Age of Consent Committee is at present taking evidence all over India, and I shall be much surprised if its revelations will not give even the most callous observer a jolt, and thereby prepare the way for drastic legislation both as regards the minimum marriage age and the age of consent.*

There are numerous movements for reform from within, besides those concerned with raising the marriage age. There are societies to urge the legalization of widow remarriage, the increasing of educational facilities for women, the multiplying of hospitals and dispensaries and welfare centers to help decrease the ghastly mortality of mothers and babies. A new All-India Women's Conference on Educational Reform met in January at Delhi, with one thousand ladies present, representing every community and creed and race, and it dealt with all topics of interest to women. Many of the delegates visited the Legislative Assembly and heard a discussion on Sir Hari Singh Gour's Age of Consent Bill. This gentleman is indefatiguable in his efforts for the uplift of Indian women, and his Bill to allow widow remarriage *almost* passed. (It will, some day.)

The funny thing is that some of the bitterest opponents of the new way of thinking are the elderly women in orthodox Hindu and Mohammedan households, who have seldom stepped across the threshold, who know nothing of the great wide world, and who are jealous that their daughters and grand-daughters, and more especially their daughters-in-law and their grand-daughters-in-law, should have all the stylish restrictions which have hemmed *them* in all their lives.

Mr. Gandhi's ideas on widow remarriage have become more and more liberal, and he now urges young men to marry widows. This has brought down a storm of abuse on his devoted head, for the orthodox section denounce him as having the intention of destroying the Hindu nation by smashing caste and by urging men to marry other men's wives (i.e., widows!).

I like the way some young folks are taking up the cudgels themselves. An elderly and wealthy merchant in Bombay made all the preliminary arrangements to marry a maid of sixteen. A number of enlightened youths of his own community called upon him, and brought various methods of procedure to bear upon him to make him change his mind. He finally gave in, and signed a paper promising not to indulge his fancy for so youthful a bride. After this, his young monitors applauded him and congratulated him and garlanded him!

And no less a person than a Maharajah has had to change his mind. Having only three legal wives already, he chose a beautiful girl of sixteen as his fourth bride, he himself being over fifty. The

NOTE:—The Sarda Child Marriage Bill, in its amended form, making the minimum marriage age fourteen for girls and eighteen for boys, passed the Indian Parliament and became law in October, 1929. This was exactly one hundred years after the abolition of suttee, and is the most momentous step in social reform since then. The Act comes into operation on April 1, 1930. I personally feel that Indian women owe an incalculable debt to the author of "Mother India" which, whatever its merits or demerits, stung India into drastic action. A prominent Indian leader, telegraphing to various political parties and urging them not to oppose the Bill said, "We are today on our trial before the civilized nations of the world, and the measure of the Assembly's support of the Sarda Bill will be the measure of our fitness to rank among those nations. The custom of early marriage is undoubtedly a curse, and must be completely abolished at all costs, the supposed sanction of religion notwithstanding."—I. B. R.

father was agreeable—for who could disobey his liege lord and sovereign?—but the maid herself was bold enough to demur. Some of her caste folks took her side, and threatened her father with outcasting if he persisted in allowing the marriage. The pressure worked; the father was forced to deny his king's command; and the emissaries of the Maharajah have had to start and look elsewhere for a less youthful bride.

The way the father backed down was very amusing. He admitted that he knew Rajputs disapproved of such a disparity in age, but he was not aware that this rule also applied to *Maharajahs!* It makes you think of jolly old Emperor Jehangir and his roast pork. Invited by some Jesuit priests to a special feast, he greatly enjoyed a certain meat dish, inquired what it was, and was horrified to find that it was roast pork—for all pork is taboo to the Mohammedan. But he decided that, Mohammedan or no, he had to have roast pork. He sent for his learned doctors of religion and explained the matter to them. If he could remain a Mohammedan and continue to enjoy roast pork, good and well. If not, he would become a Christian! This *was* a dilemma. They went off mournfully, but returned later on with a brilliant solution. They had looked up all the Mohammedan rules and regulations and had searched the Koran diligently, but, whereas it was expressly forbidden for any Mohammedan *man* to eat pork, nothing whatever was said as to what a Mohammedan *emperor* might or might not eat!

A SHOWER

By Fusako Yamazaki

A Kobe Sophomore

It's a very hot and calm summer day!
One can hear the groan of crickets and bees,
No bird is seen nor butterfly;
Even in the afternoon,
The sun shines bright, burning and hot as ever.

Leaves on the trees hang
Heavily as if in sleep.
Thirsty ferns roll their leaves,
Cows in the field walk idly,
Seem sleepy as they chew the grasses.

Look at the sky. In the west
Rises a gray cloud with white crown.
Suddenly spreading its wings,
It attacks the hot sun,
And covers it fully.

Expecting every moment that
Something will happen,
The sleepy grasses get up suddenly,
Shaking their leaves,
When the cloud spreads out boldly.

Slightly and faintly,
Low but powerful, a voice is heard.
The great earth listens to
The sound of the heavens,
As if it hears the signal-horn.

God speaks as if through a trumpet.
"Open the storehouse and take out the chariot!
Scatter about the blessed rain
Wildly and equally down to the earth,
Where they are impatiently waiting."

THE MISSIONARY'S SENTINEL

By Isabelle MacCausland

Don't talk to me of pine trees—
I've seen them in Japan!
As lovely things as God has made
To rest the eyes of man.

Against the sky in winter,
How royal, steadfast, green!
Athwart the moon in summer,
A faery tree serene.

With dancing lace for needles,
Within whose depths there seems
To lurk all age-old wonders
And fabrics for my dreams.

How long have those broad branches
Been lifted to God's sky?
A sentry dark and faithful
To watch the stars go by.

When my small torch has flickered,
Put me beneath the sod
By some such stately pine tree,
Which still will point to God.

AMHERST IN DOSHISHA

By ALDEN H. CLARK

From an article now appearing in the "Amherst Graduates Quarterly," through whose courtesy we are enabled to print the extract.

SINCE 1922 representatives of Amherst College have lived, studied and played with the students of the Doshisha on the most intimate terms, their objective being to interpret to the youth of Japan the best ideals and attitudes of America as well as to receive from them a knowledge of all that is best in Japanese culture and life. It has proved to be one of the most effective endeavors toward international understanding and good will attempted by any American educational institution. The experiment has been carried out in the spirit of the best traditions of Amherst.

The students and teachers of Doshisha have again and again voiced their appreciation of this undertaking. Here is one such statement made by the students to Harold W. Moseley: "We cannot adequately express our appreciation for the steps already taken by the students of Amherst College to bring closer together our two institutions. They will genuinely help, as well, in paving the way to a more intimate mutual understanding between Amherst and Japan." The increasing interest and enthusiasm for this project both in Amherst and in Doshisha are evidence that it has passed the experimental stage and may now be regarded as a great and growing success.

SOME SPLENDID GIFTS

We have felt from the start that we should not attempt to raise the sum required for an Amherst building on the Doshisha campus ($100,000) until several substantial contributions had been promised. We are happy to announce that such pledges are now a reality. It was the cherished desire of Stewart Nichols, the superb pioneer of the project, to see this building erected. His early death has bereft us of his enthusiastic and inspiring aid in accomplishing this object, and his mother, Mrs. B. C. Nichols, has most fittingly decided to offer the sum of $25,000 in the hope that the plan so dear to the heart of her son may speedily be fulfilled. And now Mrs. Nichols' noble contribution has been matched by an equal amount promised by Mr. Arthur Curtiss James '89, who has long been interested in the Doshisha as a product of Amherst's idealism in the Far East. Three other subscriptions of smaller amounts have been voluntarily offered. Thus we already have well over half of the fund assured. In the opinion of the Trustees and of the Alumni Committee in charge of the matter, the time is now ripe for the completion of the long awaited enterprise.

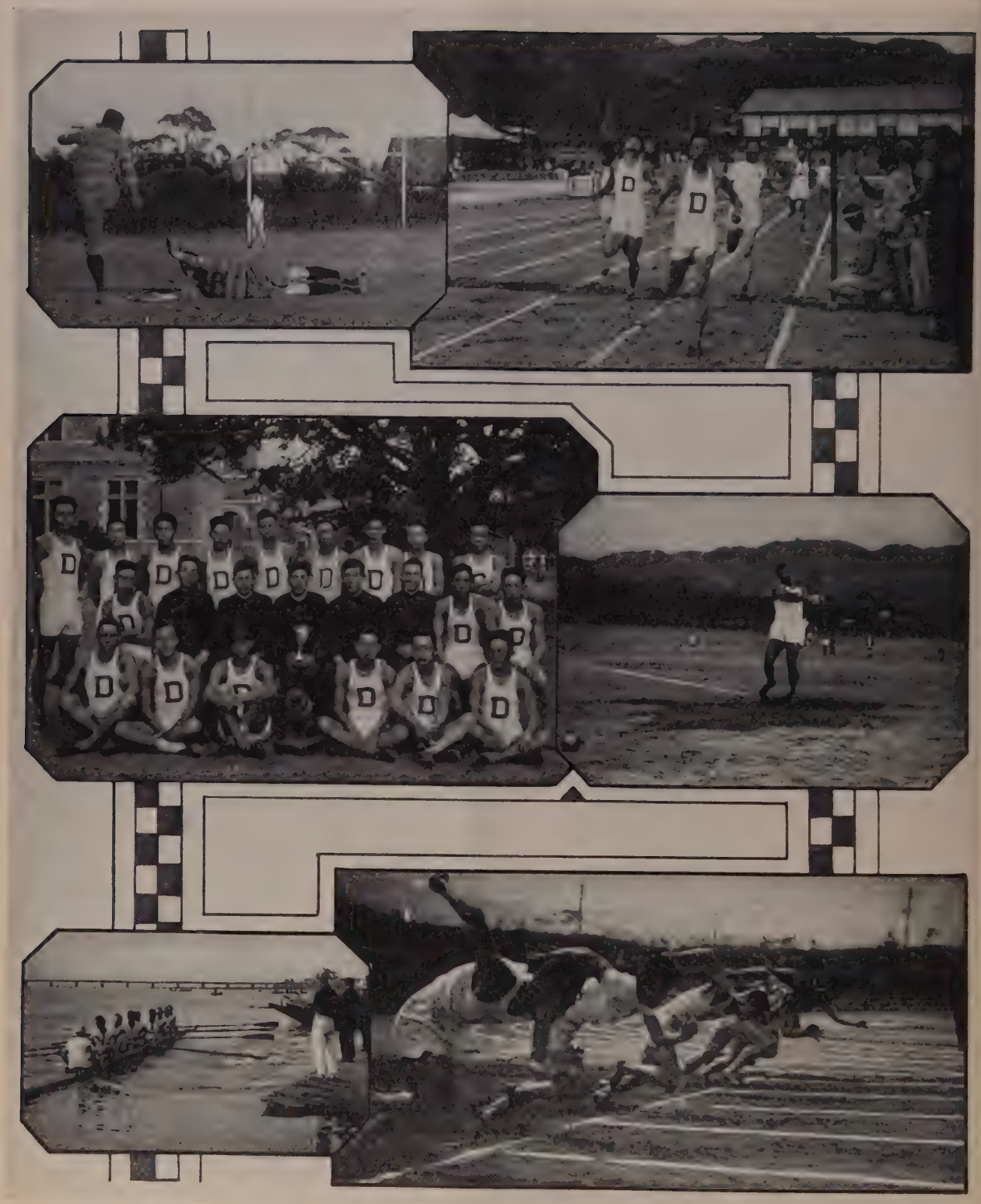
It is planned to errect on an ideal site on the Doshisha campus a three-story building, costing $75,000, as a home and well-equipped and hospitable center of service for the representatives whom the undergraduates of Amherst will be sending out every two years. On the first floor will be rooms for social and educational purposes. The second floor will be a hostel where the Amherst man will have his quarters and where some thirty Japanese students will live. Under this arrangement the Amherst representative will gather about him in a general, helpful way a large number of the student body, in what will be recognized as student social headquarters, while he is brought into intimate contact with a carefully selected smaller group.

From out this resident group it is expected that from time to time Japanese young men of marked ability and character will be led to come to America and enter Amherst as special or graduate students, possibly making the entire arrangement reciprocal by conducting courses on Japanese history and culture. Some of these days we may be having another Neesima in our midst. It is also a part of the original fourfold plan that there might be in Amherst some Japanese center where historic souvenirs of Neesima and Japan might be assembled and where a valuable collection of Japanese art might gradually be collected.

In addition to the $75,000 required for the building, it is proposed to set aside $25,000 as an endowment for the upkeep of the building and to provide a modest sum which will be at the disposal of Amherst's representative in connection with his work. Without such an endowment the problem of maintenance would be extremely difficult.

DOSHISHA UNIVERSITY—DAUGHTER OF AMHERST

So far in this article we have presented only the immediate proposal for the Amherst-Doshisha building. We have taken for granted the underlying facts that give this proposal its powerful appeal to Amherst men. Let us now quickly review these facts.



BUILDING FOR THE STRENUOUS LIFE IN JAPAN

Through track meets, football games and races on the lake near Doshisha this Christian institution is helping the Japanese to grow larger and stronger in body and mind.

Joseph Hardy Neesima, '70, one of Amherst's most illustrious graduates and one of the greatest and most revered pioneer leaders of modern Japan, founded Doshisha with the clear purpose of giving the young men of Japan an institution like his beloved Alma Mater. He became known throughout Japan as the representative of Amherst ideals and methods.

His fellow Amherst men co-operated with Neesima from the start in the financing and conduct of this institution. Including the founder, no less than fourteen Amherst men have been connected with Doshisha, in an uninterrupted succession from its foundation in 1875 to today. These men are Neesima '70, founder; Cary '72, professor; Stanford, '82, professor; Newell, '83, trustee; Lombard, '96, professor; Dunning, '96, professor; Cobb, '00, professor; Nichols, '22, student representative; Lorimer, '24, student representative; Jenkins, '24, teacher; Mulloy, '26, student representative; Putnam, '26, teacher; Moseley, '28, student representative; Zoll, '29, student representative. Of these, Cobb '00 and Zoll '29 are at present on the Doshisha Faculty.

Doshisha is now a great university, with an enrollment of over five thousand in its preparatory departments for boys and girls, its college for men and women, its school of theology and its school of economics. Both Western and Eastern cultures are taught in its classrooms. It is now turning away almost as many applicants as it accepts. Many of the students are forced to live in unsatisfactory quarters in the city. To maintain its original purpose, its greatest needs are the two services that the Amherst project can give: first, wholesome dormitory accommodations, and second, a center for normal contacts of many sorts with leaders of high character. The need and opportunity at Doshisha so appealed to Stanley King '03 on a recent visit that he and his mother are themselves giving a dormitory while he is also a generous contributor to this project. He says: "During the past two years I have been traveling and have visited universities, colleges and schools in the United States, Japan, China, North Africa, British East Africa, the Union of South Africa and in Europe. Nowhere else have I ever seen such an eagerness for education as in Japan. Nowhere else have I received such thrilling inspiration from observing the educational process. I am profoundly interested in the education of young men and women who show such an eager thirst for knowledge as I found at the Doshisha."

A STRATEGIC OPPORTUNITY

The Pacific is rapidly becoming the area of the world's greatest problems, and the solution of those problems is dependent upon a more sympathetic understanding between the Occidental and Oriental, an understanding which can be secured only by the close co-operation of spiritual and intellectual forces of East and West alike. The Amherst representative, living with young Japanese under the same roof on terms of close fellowship, can do more than any one else in Doshisha to spread mutual good will and understanding.

The Amherst building itself will be a unique expression of international friendship, for it is to be the tribute of his American fellow alumni to a great Japanese. One must realize the reverence in which Neesima's memory is held throughout Japan to appreciate what this building will mean to the Japanese. In our Western world we have few, if any, analogies for Japan's attitude toward her great dead. Without any doubt Neesima's spirit is the most potent influence for good in Doshisha today. We propose to place in a prominent place on this building a tablet that will be seen and read by the tens of thousands of Japanese who come every year to this imperial city and center of Japanese culture. Through this tablet and through the Japanese press the Amherst building will carry its message throughout the length of Japan. The wording proposed for this tablet is as follows:

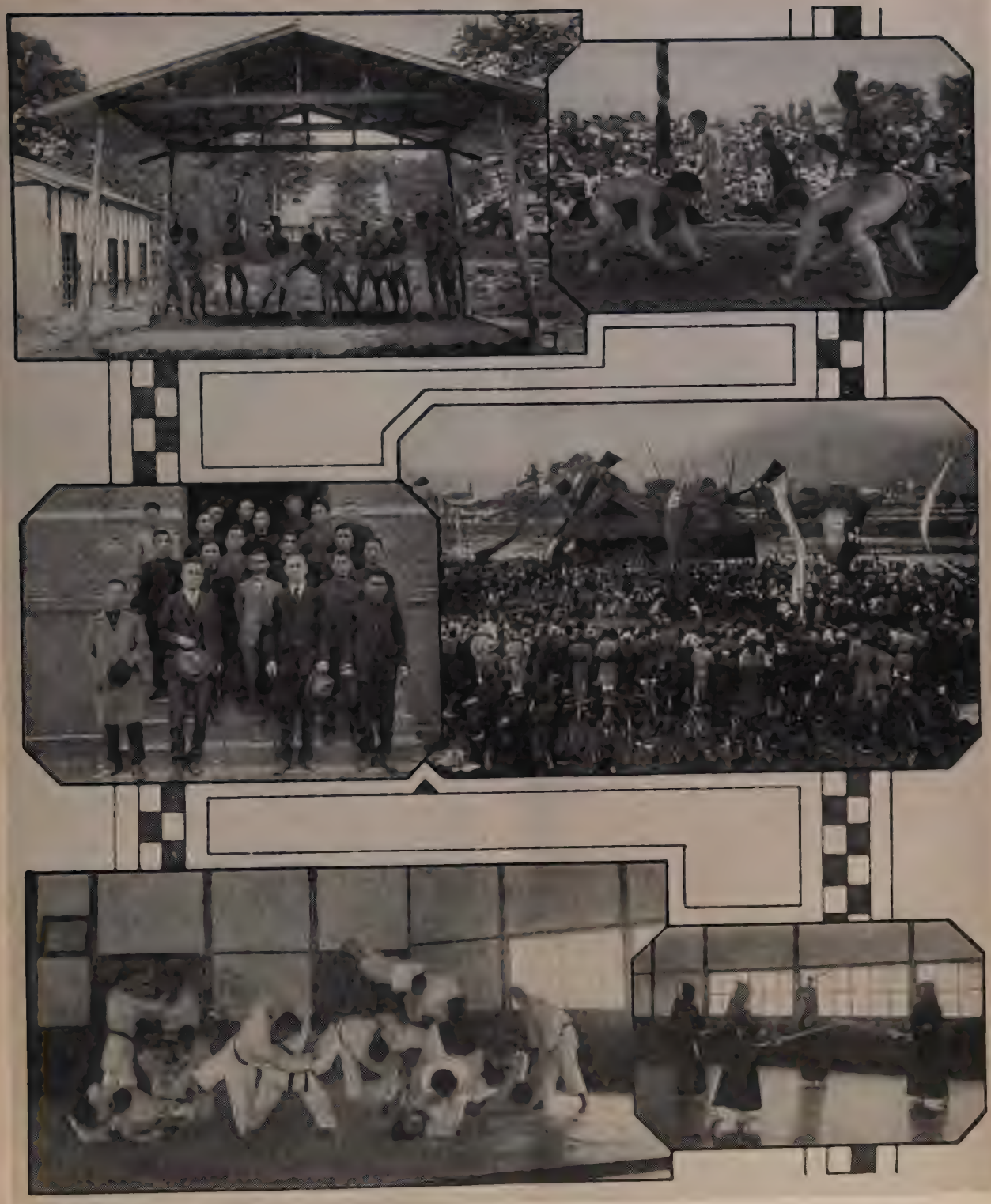
TO JOSEPH HARDING NEESIMA
HEROIC PIONEER OF MODERN JAPAN
ARDENT FRIEND OF AMERICA
ILLUSTRIOUS SON OF AMHERST COLLEGE
FOUNDER OF DOSHISHA
MAY THIS BUILDING SYMBOLIZE HIS SPIRIT
AND DEEPEN THE FELLOWSHIP BETWEEN
JAPAN AND AMERICA
AND
DOSHISHA AND AMHERST

Erected by his fellow alumni of Amherst College.

America's most progressive educational institutions are coming to realize that our present-day college education, to fit our students for their future place in life, must include a sympathetic understanding of oriental cultures. Doshisha offers Amherst an unrivaled opportunity for this broader sympathy.

Up-to-Date Scenes in the "Amherst of Japan"

Doshisha from the very start caught a good deal of the Western spirit. This has expressed itself partly in present-day athletic activities.



DOSHISHA, HOWEVER, RETAINS MUCH OF THE OLD

Doshisha students are here engaged in the ancient arts of wrestling, fencing and jiu-jitsu. In the left center, two Amherst representatives are seen with one of Doshisha's Fraternities.

CONGREGATIONAL-CHRISTIAN UNION IN JAPAN

By SECRETARY FAIRFIELD

A FRIENDLY rivalry now exists between the uniting Congregational-Christian Churches in America and those in Japan as to which group shall most rapidly bring about a full and complete union of interests and of denominational life. (Japan is the only foreign mission field in which the Christian Churches have work.) Last spring the annual meeting of the Christian Churches in Japan voted to approve of the general idea of union with the Kumiai (Congregational) Churches in Japan, "without tarrying for any," and especially without making such union dependent upon a union of the corresponding churches in America. Early in October, 1929, before the final vote was taken at Piqua, Ohio, by the Christian Convention ratifying the definite basis of union adopted by the Congregational National Council in Detroit last May, the annual meeting of the Kumiai Churches adopted articles of union with the Christian Churches, and so, all that remains is to work out the detailed application of the principles adopted, with the hope that organic union may be effected on or before July 1, 1930.

CHRISTIAN CHURCH SITUATION IN JAPAN

The Christian Churches in Japan have about one-tenth the number of churches and the membership of the Kumiai Churches with a less degree of self-support in their work. They were faced with the problem of loss of identity in joining the larger Kumiai body, but, as in this country, considerations of loyalty to the larger program of the Kingdom prevailed over all others. No insuperable difficulties have been found in negotiations. The articles of union which will normally come up for final ratification at the annual meeting of the Christian Churches in Japan in March provide that in general the covenant, rules and regulations, and type of co-operation with the united mission will be those of the Kumiai Churches. The aided churches of the Christian Church will come under the control of the Evangelistic Board of the Kumiai Churches, with provision for a temporary continuation of present policies in regard to their support, to be maintained for a period of at least two years. After that period such changes as prove to be desirable may be gradually put into effect with the hope of providing a common policy as to the support of churches, and in the case of a given church which desires to take larger responsibilities than are now required by the policy of the Christian Mission, entire freedom is allowed.

THE KUMIAI CHURCHES

The Kumiai Churches are a well organized body with a considerable overhead administrative expense for the headquarters in Osaka with their secretarial staff. The Christian Churches will contribute immediately to these overhead expenses to the extent of their ability, with a period of two years for adjustment, after which the apportionment of the expenses of the headquarters will be on the same basis as the present apportionment to the Kumiai Churches.

The American Board Mission is represented on the Executive Committee of the Kumiai Churches which controls the use of the evangelistic funds placed under its direction by the mission. It is provided that for the first four years after the union of the churches, representatives from the Christian Churches and from the Christian Mission shall be definitely chosen as members of the Executive Committee. By that time it is hoped that the union will be so complete that no further distinction among the representatives will need to be made.

The American Board Mission and the Christian Mission are continuing their consideration of the practical steps involved in the matter of union, under instructions from the Mission Boards of the Christian Convention and the American Board to proceed as rapidly as possible in coming to a common basis, and it is hoped that by June of this year the two missions may meet as a united body.

QUESTIONS OF POLICY

Certain outstanding questions of policy will need further consideration. One of these is the property of the Christian Mission Board now used by the Japanese for church purposes. The American Board has no such property at the present time, but the Kumiai Churches have a corporation which holds a large percentage of the church property of the denomination in trust for the denomination as a whole. It is not yet clear whether this church property should continue to be held in the name of the united mission or whether it should be transferred to the corporation for the Kumiai Churches. Another question outstanding is the continuance

(Continued on page 125)

The Christian Church *and* Foreign Missions

WILSON P. MINTON, *Editor*

WE ARE UNITING

INTRODUCTIONS seem hardly necessary, for some of us of the Foreign Mission Boards of the Congregational and Christian churches have been working together for months, and the delightful experiences of fellowship and mutual interest during these days have made us one. So far as the spirit and purposes of the two boards are concerned, we are already united. Of course there are many details to be worked out and many adjustments to be made in administration and promotion both here and on the field, but the attitude already so clearly manifested on the part of both groups insures the success of this great effort to demonstrate to the world that Christians from two entirely different denominational roots can and will work together for the advancement of the kingdom of God on earth.

The Christian church recognizes its limitations in the foreign field, but it hopes to make up in spirit what it may lack in numbers. An exchange of projects between the two churches has opened up to us already this year opportunities in a half dozen countries where previously we have had no work. We accept the challenge to this larger service. Right now we are in the midst of a special effort to acquaint our people with the overseas work of the united church and particularly that part of it in which we have accepted definite support. But, fine as this exchange of projects is, we consider such an arrangement only temporary—just an advance step toward ultimate complete union. Even now we are beginning to think of all your work as ours, and we believe you are thinking of all our work as yours. Your prayers and ours arise for the whole cause of the united church. This is but one of the glorious experiences that come from a genuine effort to help fulfill the prayer of our Lord "that they all may be one."

We welcome the opportunity to come into the pages of the MISSIONARY HERALD. We rejoice in its splendid history and above all in its record of living achievement on the mission field. An effort is being made to get it into the hands of many of our own loyal supporters of missions, and we believe it will be a big factor in cementing together the work of the two former boards. Through its pages from month to month bits of news from our mission enterprise will come to you. In this issue will be found a story from Rev. William Q. McKnight, one of our missionaries in Japan. Others will follow. As we read of the work of the united church may the spirit of our Christ more closely bind us together in this common task and may we prove ourselves worthy leaders in this pioneer movement for Christian unity in mission lands.

IWADEYAMA PROGRESS

BY WILLIAM Q. McKNIGHT

Missionary to Japan for the Christian Church

CAN you build a church and parsonage in America for one thousand dollars? No, I do not mean ten thousand nor twenty thousand; I mean one thousand. As a missionary I had no idea it could be done in Japan until I saw it happen. But it cost more than that. It cost prayer and faith of a devoted pastor and twelve members of the Iwadeyama Christian Church. Only twelve I said—come over and count them.

So far as the missionary end of the story begins we need not go further back than January of 1929. At about that time I received a letter from Rev. U. Tanaka of Iwadeyama asking me to come for a conference on an important matter. Arriving in Iwadeyama I found that the important matter was a plan to secure a more convenient building for church services.

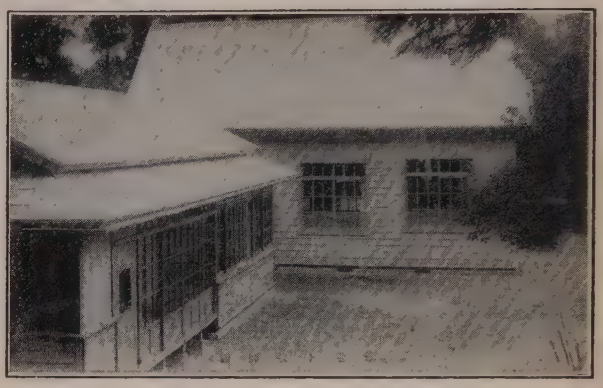
Mr. Tanaka received little encouragement from his missionary friend. With budgets cut to the limit, at the beginning of a very dubious financial year, I told Mr. Tanaka that I knew of absolutely no way that the mission could help, but that I would keep my eyes open and pray.

The first budget drawn up by the Iwadeyama Church people was constructed with the idea of purchasing a larger house than the one formerly rented. The plan was for the church members to raise five hundred *yen* and solicit seven hundred *yen* from other sources. To put this into United States money means that the budget was six hundred dollars.

Five hundred *yen* was quickly pledged by the earnest church workers although in the words of one of the fellow pastors of Mr. Tanaka, "This was not given out of an abundance, but out of conditions from which many beautiful stories of sacrifice could be made." The "seven hundred *yen* from other sources" was brought to the attention of the mission and eventually to the attention of the Foreign Mission Secretary. Three hundred dollars was dropped in from the Mission Secretary out of a building fund that the missionary involved did not know existed. With the advantage of exchange this amounted to more than six hundred fifty *yen*. The remainder of the seven hundred was made up from the rent that would have otherwise been expended this year on the old location.

About the time that this all got to the point of realization it was discovered that the purchase of the larger house could not be arranged to the satisfaction of all concerned. A tenant in the house refused to move and promised trouble if legal measures were resorted to in the effort to force removal. Besides, a canvass of the village resulted in pledges from outside parties of two hundred and fifty *yen*. A new idea came to the minds of the church people and their leader. Why not build? A friendly contractor assisted in drawing up plans that looked much better than the building formerly considered. A house nearly as large as the old church-parsonage that had been rented for a score or more of years could be built for the pastor and family, and a chapel quite large enough to house the congregation, Sunday school, kindergarten and other activities could all be built for approximately eighteen hundred *yen*.

So they built this.



The New Church and Parsonage at Iwadeyama

Of course building propositions usually run into larger figures than the original estimates call for The Church and equipment finally required a budget of two thousand *yen*. Here is the way the final budget was divided:

Church members	Y600.00
Iwadeyama public	250.00
Movie proceeds	50.00
Mission	865.00
Missionaries	85.00
Japan churches and others	150.00
Total	Y2000.00

About the movie—a picture of the Life of Christ along with another educational film was shown during the summer and the proceeds were the above mentioned fifty *yen*.

A kindergarten was opened in the new building in September. It now enrolls fifty Iwadeyama youngsters with Mrs. Tanaka and a young woman of the city in charge. Sunday school and church attendance has increased and the good people of Iwadeyama are just as happy as this picture shows them to be.

To the missionary the encouraging feature of this story is the fact that whereas the people of Iwadeyama first planned their budget in such a way as to ask seven hundred *yen* from the Mission and to give five hundred *yen* themselves, in the proposition finally put across less than nine hundred *yen* came from the Mission directly while eleven hundred *yen* or more was raised in Japan. We believe this indicates progress toward self-support.

Sendai, Japan.

Congregation at Iwadeyama Christian Church

Rev. K. Ando, pastor at Narugo, upper row extreme left. Rev. U. Tanaka, pastor at Iwadeyama, upper row fourth from left. Mr. Y. Ito, church treasurer, upper row third from right. Mrs. Tanaka and child, middle row, third from right. Insert, William Q. McKnight.

WE DO NOT UNDERSTAND

By ROWLAND M. CROSS

I PICK up two *Congregationalists* from my desk and in "the news of the churches" read these items:

"Parish House completed; three years from now, or when finances warrant, the main church will be built at a cost of $400,000. The whole project when carried out represents an investment of well over $1,000,000."

"New building completed. Combined gymnasium and field house erected and equipped at a cost of about $225,000."

"$100,000 Parish House added to equipment."

From a little town in Minnesota where my father used to preach comes the report of the dedication of a large new church. One of the main sources of satisfaction was that it surpassed the Methodist church. It was hardly up before there were misgivings as to whether they had built "not wisely but too well."

MEANWHILE—HERE

Meanwhile, out here other news has been coming to us. In the early fall came the report that the American Board had closed its fiscal year with a deficit of $50,000. On October 24, a cable from the Board announced that the General Work Appropriations would be cut 10 per cent for 1930. A short time ago, a letter came from the Board Rooms explaining the pruning process. In preparation for the fall meeting of the Prudential Committee, subcommittees had gone over the requests from the field and had made out a budget which was far in excess of the probable receipts for 1930. The committee on appropriations then made radical cuts, only to find that there was still a gap of $94,000 between the suggested budget and the probable income of the Board. A special committee from the cabinet was then appointed to consider further deductions. By scaling down at the home end and the foreign end, they were able to lop off $35,000. Then the Foreign Department Council "with disappointment and heaviness of heart" cut the General Work Appropriations 10 per cent and this made possible a saving (?) of $30,000. It was recommended to try to raise the remaining $29,000 in extra gifts from individual friends. The letter also contains the news that a proposal is to be made for radical changes to reduce the scope of the work attempted. What that means, we do not know. It will be explained to us later. One sentence shows why all this is necessary. There is "no immediate prospect of a change in the curve of decline which has characterized the giving of the churches for several years past."

WHAT A TEN PER CENT REDUCTION MEANS

It is well to realize what a 10 per cent reduction means. Our budgets are worked out carefully on the field. At the time of the Interchurch World Movement, we were told to prepare "liberal" estimates. We do not do that any longer. In the North China Mission, the following action was taken in 1927: "Voted to request the Board to grant for the General Work Appropriations in 1928, the same amount as already granted for 1927 (the estimates for general work for 1928 to be prepared on the basis of the actual amounts received for 1927)." Our requests in the two years since then have been on the same basis. At the same meeting of our Promotional Board it was voted to "recommend that no evangelistic funds from abroad be used in any organized local church for property or current expenses, but that evangelistic funds be put into the salaries and expenses of evangelists whose chief work shall be extensive evangelism and the starting of independent churches." It is this type of work, part of a carefully prepared budget, which we are required to reduce.

While the value of church property in America has been mounting, the number of missionaries in North China has been decreasing. From 1926 to 1928 the Methodist Episcopal church, the Y.M.C.A. and Y.W.C.A. have had a decrease of 50 per cent in their foreign force, and the Presbyterians of 25 per cent. My Methodist friends tell me that they have just had word of the necessity for further reduction in the foreign personnel. Our American Board staff from 1923 to 1928 suffered a 25 per cent reduction. We are working on the policy of substituting, wherever possible, Chinese workers for Westerners, and this year we are asking the American Board for allowances of twenty-four Chinese workers of this kind. We wait with anxiety to find out how many of these the Board has been able to grant. It must be remembered, too, that there is a certain minimum of foreign workers for a station if there are to be any there at all. In addition, there are crying needs for new workers—a nurse for the T'ungchow Hospital, a doctor to enter into a co-operative relationship with the London Mission in a hospital in Tientsin, a doctor for Cheeloo University Medical Department. This has been

the training center for our Chinese doctors, and to date we have contributed no share of the expense of that department. Some ten Kung Li Hui Chinese men and women are now studying in that department.

It is not necessary to touch upon each station, each institution, each department of our work. It should be done in order to present a complete picture, but I think this is enough to indicate our distress.

I ask you now, as a personal friend, why this upward curve in the expenditure for church buildings coincident with a downward curve in giving for foreign missions?

YES OR NO?

By SECRETARY EDDY

NO recent annual meeting of the executive leaders of the denomination has faced such a clear cut issue as that in the conference held in Chicago from January 18 to 23. The State Superintendents met with the Commission on Missions and the leaders of all the national missionary societies to face the problems of 1930.

The past year closed with another substantial decrease in apportionment receipts under the record of 1928. The figures can be studied in Dr. Merrill's article in this number. A survey of prospective income for 1930 revealed the possibility of a small increase in church gifts, but by no means adequate to meet the expectations from the Plan of Advance that was heartily adopted a year ago and put in effect during 1929. The *Guest Book* has been read by 200,000 Congregationalists supposedly and the majority of pastors, and many thousands of interested friends were heartily committed to a year of increasing interest and giving.

An increase of 20 per cent in gifts has been asked after a careful study of national conditions, with due emphasis upon the vital needs of the American Board, the Home Mission Board and the State Conferences. Only thus could the decreasing income and the increasing deficits be met. We were in the midst of a period of prosperity revealed by a great increase in local church budgets, by expanding building projects in our churches and parish houses and by a widely noticed rise in family expenditures the nation over.

One third of the proposed increase of $600,000 was planned to be raised under the leadership of Dr. William S. Beard in large gifts from a few individuals, and it was reported that $100,000 had already been subscribed and the second $100,000 could be confidently expected under the condition that the churches should increase their income for benevolences by a total of $400,000.

The Conference faced the necessity of their losing this chance of winning $200,000 from interested friends or else of voting with serious purpose to call upon the churches to face this vital challenge and raise the $400,000 needed. After considering carefully the recent financial collapse in the stock market and the consequent feeling of caution on the part of many, balancing against this the unquestioned higher level of prosperity now present and in prospect, and having prayerfully considered every known factor, the only honorable decision that could possibly be reached was "to speak unto the people that they go forward."

It is fully appreciated that these leaders may in vain lay these facts before the churches. It may be true that the missionary passion in the Congregational denomination is a thing of the past, but the two hundred earnest members present believed that present conditions are not the result of absolute poverty (!) nor of creeping doubt and scepticism, nor of weak and selfish living in our churches. It was the deep conviction of this representative conference that Christ's leadership among us is dominant, and that the purpose to share generously in meeting the spiritual needs of those within reach of our thousands of missionaries abroad and at home is an abiding power in our church life.

It is believed that the people do not know and have not had the real facts brought before to their attention. It is believed that our denomination is more in danger of indifference and lassitude of spirit than of having given in the past more than it can afford. It is well known that the benevolent program of our denomination as expressed by the apportionment does not represent more than one half of one per cent of the income of the members of our churches, and that this meager mite can never be defended as adequate giving in the spirit of stewardship from families who live upon the highest level of prosperity ever known in any land in any age.

It is YES or NO. When the facts are given to the people and loyal pastors have set their minds to the spiritual challenge of leadership involved, we can either secure this $400,000 or we must confess

ourselves defeated by no insuperable forces but merely by our own indifference and decay of faith in God's Kingdom.

And now for the plan. It is not yet in final form, but it will include an approach to each State Conference by which national leaders will meet with State Superintendents and State Boards and with the women's representatives to plan to secure a personal interview with a few thousand individuals who *care* in our churches. Because the December season of the Every Member Canvass has passed, the one hope this spring and fall is in the approach to individuals.

It is believed there are not less than 20,000 souls in our churches who love the Lord and His Kingdom who will be glad to make a definite increased gift to win the goal ahead. If 4,000 will give an average of $100 each the goal is achieved. This might mean that 100 can be found to give $1,000 each, that 200 can be found who will give $500, that 500 may be found who would give $200 each. Each of these groups would represent $100,000 gain. We would then have to discover only 1,000 persons to give $100 each, or this last item could be subdivided into 2,000 persons to give an average of $50 each.

Who that knows the strength of our churches can doubt for a moment that these figures are easily possible? With the minimum of organization and publicity, if persons who know the figures can talk with 4,000 Congregationalists in their homes, singly or in groups of half a dozen within the next ten months, the results can be achieved.

Now divide that figure 4,000 by the number of our strong churches where five to twenty such interviews are possible, and the task will never seem wild or impracticable.

Friends can expect to receive further word in the form of leaflets or articles that will outline the plan in more detail as it develops in each state, but the above is the gist of it. It is considered hopeless to expect large sums through the general church envelopes in the few months that are left. The personal interview is the test of the plan.

Of course such individual gifts are extras, above and beyond all that has now been pledged to the churches or that is usually given to the American Board in response to its summer appeal and in similar gifts to the Home Boards. These gifts will also tend to increase steadily the interest in present giving through the churches which must surely show a rising tide in 1930 while the extra gifts of these thousands win the victory.

Such a year as lies ahead will inspire every fibre of our church life. It will spread the news as a vital challenge. It will drive deep home the slogan "Loyalty First." It will give wings to our purpose to answer the question at the head of this page "Yes or No?" If we fail, we fail the Plan of God urged by Christ in founding the Kingdom of Righteousness. If we fail, the missionary work of the American Board will again be cut till it dwindles, dwarfs and disappears. A hundred thousand Congregationalists will not permit this and will be ready to meet the test if the chance is given. The lists are open. Christ's Plan to win the world certainly implies some share for each of us. We go to meet this issue with joy.

A CHEERING WORD FROM OUR MODERATOR

Last night I happened to have a quiet evening at home and read the MISSIONARY HERALD clear through.

I want to congratulate you. This last issue is perfectly splendid. Indeed, all of them are strong, but I was peculiarly impressed by this last issue.

More strength to you in the great work!

December 3, 1929. (Signed) FRED B. SMITH

WHAT THE TREASURY SAYS

Apportionment Receipts for the Year 1929

By CHARLES C. MERRILL

	1929	*1928*	*Gain*	*Loss*
American Board	$1,150,675	$1,159,115		$8,440
Home Boards				
A. M. A. $221,289		$258,410[1]		$37,121
Ext. Bds. 404,920		416,831[2]		11,911
Min. Bds. 161,714[3]		138,569[4]	$23,145	
Ed. & F'nd. 154,854		158,481		3,627
	$942,777	$972,291		$29,514[5]
State Conf. and Home Missionary Societies	$718,343	$704,726	$13,617	
Totals	$2,811,795	$2,836,132	$13,617	$37,954
Loss				$24,337

[1]Excluding $47,074 designated for Porto Rican hurricane relief.

[2]Excluding $16,807 designated for Florida hurricane relief.

[3]Includes $24,516 reported by four states for 1929, used by their own Boards for Ministerial Relief, and $17,458 of special contributions made in response to appeal for funds.

[4]Includes $22,207 reported by four states for 1928, used by their own Boards for Ministerial Relief.

[5]Is the net loss for the Home Boards, the figures in the preceding column under "Gain" being subtracted.

APPORTIONMENT RECEIPTS NOVEMBER 1, 1929, TO JANUARY 10, 1930

Referring to the statement in the December magazines, which covered the year 1929 up to November 1, and subtracting the figures there given from the above for the entire year, we have as receipts for the two months and ten days which constitute the closing period of the year: American Board $500,414 (gain over 1928, $8,023); Home Boards, $481,667 (loss $7,548); States $344,880 (gain $26,743). Total $1,326,961 (gain $27,220).

COMMENT

The total figure given above for 1928 is less by $189,288 than that given in the *Year Book*. Of this, $63,881 is accounted for by the fact that the Porto Rico and Florida hurricane relief receipts, excluded above, were included in the *Year Book* figure. The remainder is accounted for by the fact that final figures from certain sources seem unattainable at this writing. Due mainly to corrected figures received from several of the states, the total loss given above is considerably less than that announced at the Midwinter Meeting.

While there is a loss for the whole year (less, however, than the year before) there was a gain during the closing period. This would seem to mean that we have turned the corner and advance has begun.

HOME BASE

THE MIDWINTER MEETINGS

The outstanding fact at Chicago was the decision of the Commission on Missions, under the guidance of the Findings Committee, to make a determined effort still to complete the $600,000 advance over apportionment giving for 1928 which was adopted as the concrete goal for 1930 of the Plan of Advance. This decision was taken in spite of the fact that so far as could be checked, the pledged contributions of the individual churches for benevolences have failed to show any notable increase, and in most churches the pledges so made will carry through the year 1930. This means that the Commission on Missions through its Promotional Council will have to undertake a more personal presentation of the challenge of our missionary work in the eleven months that remain. As its chairman and leader in this campaign, the Promotional Council elected Dr. D. Brewer Eddy of the American Board.

Those who have been in attendance at these meetings for the past years report that the sessions were the most harmonious of any of the series. "Fireworks" which were expected at many points in the program failed to materialize. A member of the Survey Committee stated that this year not a single representative of any society appearing before it asked for an increase at the expense of any other of the societies. It was so obviously a situation where only grand strategy could halt the downward progress of the curve of denominational giving that controversy about relatively small amounts such as the basis of assessments of the expenses of the Commission was on a decidedly minor scale, and in good humor throughout.

As one listened to the "fact-finding session" of the Commission on Tuesday afternoon, when the various societies presented their work and the limitations from which it is at present suffering, it was to be convinced that the work outlined had been reduced until there was very little slack that could be taken up by better administration or reduction in its scope. The only reasonable action possible seemed to be taken when the Commission decided, while going ahead with its plans for education and permanent promotional increase, to make "unusual and specific endeavors to provide for large immediate needs," in order to meet the challenge of the individual givers who have already subscribed $100,000 conditioned upon the raising by the rest of the denomination of $400,000. That this decision was not merely the result of emotion out of touch with the realities of the situation was shown by the increase of the tentative budget in order to meet the expenses of the personal campaign.

Another outstanding step at the meetings was the decision to ask the Missionary Societies to prepare afresh statements of the purpose, policy and objectives of the missionary work of our denomination, to be put into final form by a carefully chosen, expert Committee of Seven. This means a new effort to state the work still to be done by our Boards in the face of the greatly increased provision for negro education in the south, the efforts to eliminate overlapping in the home missionary fields, the adoption of a Religious Education program, based on the facts of the present situation, the recognition of the economic problems of the individual minister, and the frank facing of problems arising in the various foreign fields with the increased knowledge of other religions and the increasing recognition of the right of national churches to self-determination. The most significant contribution to the formulation of such a general purpose was Dr. Alden Clark's phrase that the purpose of our missionary work is "the permeation of the world with the spirit of Jesus Christ." The statement so prepared should constitute one of the strongest campaign documents available for use this year.

An outstanding administrative achievement of the meetings was the decision reached on Wednesday evening that hereafter the Survey Committee is to report only three percentages to the Commission on Missions, namely, for the State Work, for the American Board, and for the Home Board. It was understood that if so requested the Survey Committee might present directly to the Home Board its recommendations concerning the percentages to be assigned to the different departments of the work of the Home Board. These suggestions, however, will not be presented for discussion to the Commission on Missions as a whole. This step was rightly regarded as a very definite forward one looking toward the ultimate unification of the work of the different departments on a unified budget.

A step tending toward further clearness in the use of the term "apportionment" was taken in the approval of a distinction between "budgeted" and "unbudgeted" apportionment. Credit for the former class of items will be given only when the amount is to be applied to objects which are in the budget of the various societies in such a way that the money must either be provided or the society meet a deficit. Other items for objects approved by the various societies, but dependent for their realization upon the securing of special gifts should be credited as under "unbudgeted apportionment." The details of arrangement in the Year Book were left for further study, but the general principle was adopted.

The Commission decided to assess the various Boards for its budget of expense, on the basis of receipts rather than askings.

Within the sphere of the American Board's actions, perhaps the most significant decision was that an adequate fund to care for the building needs of the Board should be raised and that hereafter the responsibility for raising funds for buildings for mission purposes other than missionary residences was not to rest upon individual missionaries alone, as has been the case in recent years, but is to be shared by executive officers of the Board, when the raising of such funds is approved by the Prudential Committee. Details of such co-operation were not decided, but the general principle was approved.

The Prudential Committee further approved the report of the Appropriations Committee which instructed the Foreign Secretaries to ask the missions on the field to prepare a reduced set of estimates for the year 1931, based upon a net reduction of four per cent in the general budget of the Board, of which about three per cent would fall upon various mission fields and about one per cent upon the home expenditures. Some of these items will have an increased effect in 1932, so that the general reduction in that year will amount to five per cent on the total budget of the Board if needed. The missions will also prepare their estimates upon the basis of 1930 appropriations so that in the hoped for event of the attainment of the goal of the Plan of Advance for 1930, the reductions suggested need not go into effect. In connection with these suggestions and reduction, it was understood that the missions were to make a thorough-going revaluation of the various pieces of work now being carried on in order that their heartache may not be altogether in vain if the reduction should prove to be unnecessary.

The meetings as a whole were characterized not so much by a spirit of facile optimism as by the realization that the situation in regard to benevolent finances is serious; that the work is of such importance that it must be done. Mills' words at the haystack, "We can do it if we will," were implicit in the atmosphere in which the decisions were reached. A mood of determined resolution, involving full realization of difficulties, characterized the Commission members and executives as they scattered for their homes and places of work.

W. C. F.

THE FOREIGN MISSIONS CONFERENCE

The thirty-seventh annual session of the Foreign Missions Conference of North America was held in the Viking Room, Haddon Hall, Atlantic City, New Jersey, from Tuesday evening, January 14, through Friday morning, January 17. Preceding this was a joint conference of leaders in missionary education and the Administrative Secretaries of the various Boards. A conference of Candidate Secretaries was held throughout the 14th. The Federation of Woman's Boards of Foreign Missions of North America also held its meetings just previous to the Foreign Missions Conference.

The program of the Conference centered around the theme: *The Foreign Missionary Movement an Essentially Evangelistic Enterprise.* Consideration was given to: The Elements in the Modern World which It Owes to Jesus Christ; How Can Christians Adequately Confront the World's Life with Its Need of Christ?; Medical Missions in the Program of World Evangelism; The Call for the Expansion of Foreign Missions and the Fields in Need of Evangelism; Evangelism and Problems of the Home Base; and The Need of Evangelism at the Heart of the Whole Task.

Perhaps the most significant action taken by the Conference was that of approving of a reorganization of the Committee of Reference and Counsel with the following standing committees:

1. *Executive Committee,* with special reference to finance, headquarters, and arrangements for the annual meetings.

2. *Missions and Governments,* whose functions shall include missionary freedom and religious liberty; relation of Christian schools to State systems of education; international moral and social problems such as opium, slavery, forced labor, etc.

3. *Home Base Cultivation,* for interdenominational approach to churches, to laymen and theological seminaries; for missionary institutes, co-operation of ministers, educational material, helping foreign students, encouragement of prayer.

4. *Field Problems,* for study and conference on problems that may arise in various areas abroad.

5. *Missionary Personnel,* relating to matters of the selection, training and preparation of missionaries.

6. *Research, Records and Statistics,* for formulating, organizing and carrying through such programs of research as may be agreed upon on a co-operative basis.

7. *Publicity.*

8. *Committee of Medical Work,* for consultation and action on such matters as may be of mutual concern along the lines of physical care of the missionaries and development of medical service abroad.

9. *Committee on Financial Methods, Purchasing and Transportation,* which will bring together the Treasurers of the various Boards and a correlation of work on a Central Bureau for steamship, railroad and shipping arrangements, purchasing and fiduciary.

The Conference would not be a missionary conference without some emphasis upon the racial question. Following the leadership of the Federation of Woman's Boards and others vitally interested in the matter, the Conference took action looking toward the securing of a place of meeting "where hospitality can be offered at reasonable rates to *all* members of the Conference who might wish to avail themselves of it," and "to provide, if possible, a quiet and convenient spot for future meetings."

In special luncheons consideration was given to the proposition of sending educational commissions to India and Japan, and a Christian Literature Commission to China. The Reference and Counsel Committee was authorized to secure a Secretary in place of Rev. Milton Stauffer who has accepted a call to a prominent church in New Jersey.

Looking over the financial statistics supplied in the report of the Committee of Reference and Counsel, it is interesting to note that the ninety-seven societies co-operating in the Foreign Missions Conference have a total income of $40,637,114. Nine-tenths of the income of these Boards came last year from living donors, including organized churches and individuals. Approximately thirty-two million dollars was spent last year by these boards in the support of missionaries and in the conduct of foreign missionary work abroad.

An interesting hour was given to the consideration of letters received from thirty-seven outstanding Christian nationals in various parts of the world in response to a questionnaire sent to them in 1929. Thirty-four of these nationals expressed a desire for an increasing flow of new missionaries. Two in India and one in Japan suggested the need of a graded decrease. One correspondent pointed out that there are fifty times as many Buddhist priests in Japan as there are Christian missionaries and Christian workers combined. These same writers made it clear that there are calls for new Christian pioneers from certain neglected areas in China, Japan, Latin America, India, among the Mohammedans of the Philippines, among the young women of Syria and among the thousands of oriental students in American colleges, many of whom were never in missionary schools.

The Conference went on record in behalf of a larger evangelism. Questions like these were asked and discussed frankly: Does the world need the Gospel of Christ?; Is the day of the missionary over?; Have we sent missionaries to meet every human need?; If answers to such questions could be classified they would be grouped somewhat as follows: answers by surveying the map of "population density"; answers by surveying the thought "sections of humanity needing Christ"; answers by the Christians of "occupied fields." These answers are worthy of detailed study, but can only be suggested here.

With reference to the China famine, the Conference at Atlantic City voted unanimously to recommend to its constituent Boards and to the sympathetic American public an effort to meet, in so far as practicable, the desperate situation in China. The Conference accepted the appeal of its own special committee and approved the proposal that members of the Conference be nominated for places on the Board of Directors of the China Famine Relief U.S.A., Inc. and that hearty support be given to the efforts of this organization to secure at least two million dollars for relief before the next harvest in China. The headquarters of the China Famine Relief U.S.A., Inc. are at 205-217 East 42nd Street, New York City.

One of the strong addresses of the Conference was given by William Adams Brown. Of secularism, humanism, communism, he mentions the last as "Christianity's most dangerous rival because it has the missionary spirit and because it appeals to missionary motives most closely allied to Christianity."

The Conference was presided over by Miss Helen Calder of the American Board. The Chairman for 1930 is to be Dr. A. T. Howard of Dayton, Ohio, and the First Vice Chairman a leading Christian negro, Dr. J. E. East of Philadelphia.

> The Missionary Program of a Church is, par excellence, the most effective instrument at its disposal for the fullest and most constructive self-expression.
>
> DWIGHT BRADLEY

THE POINT OF PUBLICITY

Religious organizations are awakening to the necessity for translating Christian ideals, missionary and otherwise, *into terms which the average man* can understand, and of using as a medium for the dissemination of information that which is read by the average man and the man of every class and culture, the daily newspaper.

Hence the recent creation of the Sub-Committee on Publicity of the Committee of Reference and Counsel under the reorganization approved by the Foreign Missions Conference.

This Sub-Committee, whose Chairman is Enoch F. Bell of the Board, will confer with the staff of the Committee of Reference and Counsel in the guiding of the publicity activities of the Conference.

Their work will cover newspapers, the religious press, a news bureau, moving pictures, magazines and the radio. They will endeavor to use the most up-to-date publicity methods in presenting to the American public *the positive side* of foreign missions.

Current misconceptions and misinterpretations must be corrected. This will be done not so much by contradiction as by straightforward and effective publication of facts. A knowledge of the foreign missionary enterprise, its aims, spirit, methods and results, needs to be built up in the public mind to counteract the negative attitudes that are being given publicity in current newspapers and periodicals.

This can best be done through a joint effort on the part of the Foreign Mission Boards; for though each may have its own avenues of publicity, these larger phases of the problem can be covered most efficiently by co-operation.

Among those entering upon this united work are members of the Religious Publicity Council that was formally organized in Washington just before Thanksgiving, 1929, and which comprises representatives of the Congregational churches, the Presbyterians, the Southern Presbyterians, Baptists, Lutherans, the M.E. churches, the Episcopal churches; also of the Y.M.C.A., the Y.W.C.A., the International Missionary Council, the Foreign Missions Conference, and the Federal Council of the Churches of Christ in America. The Chairman of the Council is Herbert D. Rugg of the National Council of Congregational Churches, the Vice-Chairman, Dorothy P. Cushing of the American Board, and the Secretary-Treasurer, Mabel M. Sheibley of the Presbyterian Board of National Missions.

The Council believes that every local church should have some one responsible for the accurate and prompt presentation to the local press of the church news, and is considering creating a correspondence course for the training of such ministers and laymen in the preparation of newspaper copy.

Dr. Willis

THE COMMISSIONING OF DR. WILLIS

Dr. Willis H. Willis received his commission as a missionary of the American Board of Commissioners for Foreign Missions, in Center Church, New Haven, Connecticut, Sunday morning, January 19, at the eleven o'clock service. The commission was conferred by the Rev. Rockwell Harmon Potter, D.D., President of the American Board. Dr. Potter, who was for many years pastor of the Center Church, Hartford, and is now dean of Hartford Theological Seminary, also preached the sermon. Dr. Maurer, who is Recording Secretary of the Board, offered the prayer of consecration, and the Rev. Fred Bunker, formerly a missionary in Africa, gave the right hand of fellowship. The service closed with the Communion, as was most fitting.

Dr. Willis is a graduate of Dennison College and of the Medical School of Western Reserve University. He served his interneship in the City Hospital, Cleveland, Ohio. From there he went to the Kennedy School of Missions in Hartford, for special missionary instruction. Before proceeding to his assigned post at Mt. Silinda, Africa, he will take further special work in tropical medicine in Edinburgh and London. He sailed from New York Thursday, January 23. He will be supported by the Center Church of New Haven, Connecticut.

INSTITUTES IN ILLINOIS

In order to increase the enthusiasm and inspiration gained from the use of the *Guest Book*, institutes on "Christian Stewardship" are being conducted in Illinois.

During the month of February, all-day gatherings are being held in central points in each association in the state. To these Stewardship Schools, pastors and representative laymen are invited. Mrs. Lydia Lord Davis, Miss Ruth Seabury, the state

superintendents, and outstanding pastors will instruct, interpret and inspire, the hope being that those in attendance will return to their respective churches and in a very definite way lead in the study of Christian Stewardship.

The pastors throughout the state are being asked to make "Stewardship for All of Life" the central theme during Lent. A leaflet entitled, "What About It?" is being prepared for use in the Stewardship Schools, and Ina C. Brown's book is especially recommended for use in the churches.

It is only by a re-valuation of life and a proper balancing of the material and spiritual that the church can hope to survive as a saving power in this generation, and with this in mind, Illinois is presenting to her churches this well-planned program of Christian Stewardship.

Another important step recently taken in Illinois was the vote passed at the last meeting of the trustees, that, unless otherwise designated, all thankofferings should be over and above the apportionment.

THE CHRISTIANS AND THE AMERICAN BOARD

In the January number of the *Herald of Gospel Liberty*, the organ of the Christian churches, Secretary Minton gives us his understanding of the new foreign missionary plan of his denomination which is uniting with the Congregationalists. The foreign work of the Christian churches now enters upon a transition period as the Christian Foreign Mission Board turns over its work to the American Board which will become in due time the foreign missionary society of the united churches.

As Mr. Minton says, all our work will be theirs, and all their work will be ours. They are taking over definite projects in India, China, Africa, Turkey, Greece, and the Philippines, in return for which the American Board is taking over a corresponding share of their work in Japan.

It is their thought that a certain part of the work which they are taking over will be offered to the Christian churches as special objects to be supported on the basis of shares of $25 and $50 each, but that a certain amount of this work in all the fields mentioned will not be offered on the share basis so that Christian churches desiring to share in all the work rather than in any one or two fields alone may know that when they give to foreign missions they are giving to all the work that the Christian churches are responsible for in the six countries named, as well as in Japan. It is the thought that every church desiring to assume a share in one of these fields will do so on the understanding that it will also assume a certain share in the present Japan work of the Christian denomination, or that in Porto Rico, which, by the way, is to be turned over to the American Missionary Association as a home missionary enterprise.

New literature dealing with this enlarged and challenging work in foreign missions has been prepared by Secretary Minton for the Christian churches. Special emphasis is laid upon the necessity of making what they call their "Foreign Mission Period," which comes in February and March, a happy start on the work of changing from one foreign board to the other.

As for the MISSIONARY HERALD, this will be subsidized in part by the Christian Foreign Mission Board and will be made available free of charge to every pastor in the Christian denomination, "who will bring his church to a reasonable amount of support of the foreign missionary enterprise." It is also hoped that many of their laymen and women, vitally interested in the world-wide mission of Christianity, will support plans by sending in subscriptions for the MISSIONARY HERALD, the organ of the foreign missionary interests of the united church.

Beginning in this issue and going through 1930, two pages in every issue of the MISSIONARY HERALD will be given over to Secretary Minton for a special message to the Christian constituency. Already he has begun in the *Herald of Gospel Liberty* a series of articles on the American Board, aiming to familiarize the Christian churches with their new foreign missionary society.

The *Herald of Gospel Liberty* and the *Congregationalist* will combine, we understand, sometime in March; the home missionary interests of the Christians being taken over by the American Missionary number of the *Congregationalist*.

HERE'S A THOUGHT FOR YOU

Why not hold a "Magazine Meeting" once in a while, like the one held in Greenfield, Massachusetts, on December 31? Dr. Pratt, the pastor, placed a large map of the world on the wall and pinned numbers where mission work is located. Then he wrote a list of places on the blackboard with numbers. Then he had his own church "outreach map," which gave a list of the places where the projects of the church were located; also a map of St Paul's journeys; also the entire year of MISSIONARY HERALDS suspended by clips from a wire. This for the material that the eye could see.

THE BOOKSHELF

MODERN JAPAN AND ITS PROBLEMS

The author is an Englishman, for several years a lecturer at a Government college in the city of Nagoya.

The book is indispensable for one who wishes to understand Japan and the rôle she may play in the world drama of today. It is unique among books on Japan, being an endeavor to show to what extent the fundamental characteristics of her civilization have been modified by Western influences. The author shows how "Japan has breathed into what she imported from the West a spirit of her own. Even those phases of her life which we consider most modern present a mass of novel problems unfamiliar to Westerners. While on the surface they resemble our own, they seldom admit of Western solutions, being problems of a civilization with different aims and values."

Chapter I gives a fair view of the national character, showing the true picture of it to be a mean between the "Fiction of the Yellow Peril" and the "Cherry Blossom Delusion," so called. The virtues and defects of a Japanese character are impartially set forth, showing a large credit balance for the former.

Chapter II treats of the social organization, bringing out clearly the sharp contrast between the East and West. In the West the individual is the social unit, in the East, the family, which means the whole group of relatives.

The political system is briefly but adequately treated, showing its great contrast to that of the West, though representative in form. Industrial development has brought business families into power, giving larger influence to the Lower House. Public opinion is most potent in Government affairs, numerous instances being cited.

The three major problems concern education, industry, and population. These are treated very lucidly and exhaustively.

Japan has one of the best educational systems in the world and stands at the top in literacy. The Imperial Oath of 1869, to wit, "henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member" has been fulfilled to the extent of 95 per cent. The number of higher schools is entirely inadequate. At times there are as many as two thousand applicants for two hundred vacancies. This, of course, gives the Doshisha and Kobe College the splendid opportunity they have.

In regard to industry: "Japan is the only example of an Eastern country which, while maintaining its traditional social system, has attempted to introduce systematically modern forms of Western industrialism. It contains examples of almost every stage of economic organization." It is astonishing to learn that Nagoya has one of the largest china (for export) factories in the world, and that one of the great business families controls cotton plantations in the United States. But agriculture is still the basis of Japan's activities, the chief occupation of half the working population.

All phases of Japan's serious population problem are clearly set forth. The area of Japan proper is 148,000 square miles, 10,000 less than that of California, while the population is sixteen times as great. Japan has to feed the greater part of her population from her own soil on account of the unique style of living of the people. With her small cultivatable area and primitive mode of rice cultivation, she is finding this increasingly difficult. (In *California* 640 acres of rice were sown by airplane recently.)

With the final chapter, "Japan and the West," we reach the conclusion that the fundamental things in Japan's civilization are still oriental; material accretions, only, are Western. To give a complete view of the situation, however, there should have been a chapter on religion. This would have shown Japan's great problem: finding an adequate basis in spiritual values for the civilization she is trying to adapt to her needs. This we believe she can find at only one source, the teachings of Jesus.

The book, with its portrayal of actual conditions in Japan, should lead to a sympathetic attitude toward her as she tries to find a solution for the pressing problems of her surging life.

Schuyler S. White

*By G. C. Allen. E. P. Dutton Company, New York.

THE HERALD PRIZE CONTEST

By MISS SEABURY

THE Education Department was delighted to receive forty-five programs in the course of the contest announced in the pages of the MISSIONARY HERALD for October, 1929. Among them were a number of extremely fine ones which we believe will prove very suggestive to the churches. The committee judging the programs is giving them careful consideration and attention, and will have an announcement to make in the next number of the HERALD. They are judging them on the following counts: originality and distinctiveness of treatment; originality of material; unity of theme, with a constructive point or message well brought out; practicability of details and arrangements as to time, full directions for devotional period, and for presentation, etc.; general interest to the uninitiated; effort expended. We believe that not only will the prize program itself be printed but also a number of others, either in the MISSIONARY HERALD or in subsequent numbers of the Envelope Series.

LETTERS FROM OVERSEAS

SECRETARY AKIRA EBISAWA OF THE NATIONAL CHRISTIAN COUNCIL, JAPAN*

"This is my second visit to America, and I found many changes in the American life, due to the development of the mechanical civilization and to the material prosperity. Nine years ago, when traveling through the States, I was almost in blind love, idealizing everything American; but this time I found that I could not remain altogether in blind admiration.

"I came to feel that we also have to share in sympathetic attitude the burdens of our Christian leaders in America.

"Surely the world has many troubles. Each nation and people has its own peculiar problems; but it is the high privilege of us Christian brothers to be able to share each other's burdens for glory of our common Lord.

"My heart leaps with joy when I look forward to the great task ahead of us. I found upon returning home that our fellow-workers have been duly preparing for the three-year Evangelistic Campaign which we call the "Kingdom of God Movement."

"Our new government, the Hamaguchi Cabinet, has just started a Spiritual Mobilization, calling for the co-operation of all social and religious organizations to meet and help in the solution of the national economic and thought-life problems. It gives us Christians another opportunity to redouble our efforts, and perhaps even to lead the religious and social workers of other systems.

"I believe the time has now come when our churches, being somewhat developed, will be able to enter into real co-operation with the churches of other lands in the work for the advancement of the Kingdom in all the world.

"I regret to hear from time to time expression of the opinion that ere long our country will need no more missonaries. The missionary enterprise is a world-wide task. There is no boundary of distinction between countries and races. Real world-wide co-operation in fulfilling the last command of our Lord, 'Go ye therefore, and make disciples of all the nations,' is really just beginning. We shall continue to look for your co-operation and prayers in the tremendous task that confronts us in our country.

"May God bless you richly in your life and work. I shall long remember you and shall be anxious to share the ever-increasing friendship thus begun."

*From a letter written after a recent visit to America.

MISS FLORENCE MALCOLM FEELS AT HOME IN CHILESSO

"Greetings from our thatched-roof home to your snow-covered (?) one. We received an enthusiastic welcome at Dondi. Some five hundred students sang the Hallelujah Chorus and other selections (and they *can* sing!), some made speeches, gave us flowers, etc., and at Chilesso I had a similar reception. It is worth coming all this distance to hear them thank God for answering their prayers and sending you to fill their great need. I spent my first Sunday at Dondi, and was tremendously impressed as I saw seven hundred or more students and villagers coming in from the service from all directions. 'Coming, coming, yes they are . . . Africa's sons of color deep.'

"There was a wedding last week, and the eight brides wore very simple dresses, men's felt hats, and one wore a man's high shoes. Owing to the dim light, I could not see whether they were blushing brides or not, but they certainly appeared shy. It is the custom to remain with downcast eyes throughout the ceremony, and this half-sad expression is maintained afterwards all the while they are in public.

"The natives love to hear the victrola; their eyes were wide with wonder the first time it was played, and their surprise reached its zenith when we played some nursery rhymes with animals imitated.

"Our boys haven't a dormitory as yet; the girls have a building but little else. They have no beds nor anything else in their rooms and sleep on straw mats.

"Chilesso is very pretty with its tropical vegetation. Our station differs from the others in that it has hot springs. You may be sure we enjoy bathing in them. We walked to the falls recently through tall grass on the edge of a jungle. The beauty of the falls is in the formation of a series of terraces. Nearby is a hot lake. I was disappointed that we did not see a leopard or something. Recently a native was treed there by a leopard."

Rev. C. T. Riggs, Stamboul, on Dr. Goodsell's New Office

"All friends of the Near East Mission will feel a keen sense of disappointment and regret that we must manage hereafter without the presence and help of Dr. and Mrs. Fred Field Goodsell. After a careful study of the situation involved in the call he has received from the American Board, he has decided that it is his duty to accept the position of Executive Vice-President of the Board, with headquarters in Boston. Dr. and Mrs. Goodsell went in September to America; he was present at a full meeting of the Prudential Committee, and also at large and representative conferences, east and west, and traveled extensively and intensively, examining the matter from coast to coast.

"While we shall miss him sorely, we have confidence that in this new office he will be able to do a great work, not for one mission alone, but for all the missions of the Board, and for the denomination as a whole. Our congratulations are due to the Board on their securing such an able first incumbent in the post. Dr. Goodsell has accepted for a period of five years; and we cling to the hope that at the end of this time he may feel it possible to turn over the arduous duties to another, and resume his place in his own mission."

AROUND THE WORLD

NEWS BRIEFS

Miner Hall, the women's administration building of the new Yenching University plant, was named in honor of our Dr. Luella Miner.

The divisions of the Church of Christ in China which correspond to our State Conferences in this country, and which have been called Divisional Councils, are hereafter to be called Synods.

A small museum of Turkish handwork is being started at International College, Smyrna. The pieces are contributed by the students.

Out of their own inadequate supply of daily food the children of the Criminal Tribes in the Sholapur Settlement, India, gave $5.00 worth of flour, salt, onions and spices, the money to be sent to relieve the suffering of people made homeless by the floods in the Sind District.

The students of International College, Smyrna, have established a new newspaper which is called *Co-operation.*

BERRY AND ITO

When Dr. Berry had finished his prison work and paid the bills for travel and for his assistant, he had about twenty dollars left. As he could not consistently offer to pay Myoji Ito, the translator of the *Prison Report,* Dr. Berry, thinking Ito might be interested in law, procured for him three standard legal volumes: two of them a translation of a French work, the other a large volume of Wheaton's International Law.

Ito shortly after this was transferred to Tokyo and Dr. Berry heard nothing from him until in 1918, when he was on his way for a second visit to Japan he learned that Ito had been seriously considered for the nation's next premier; he also learned, however, on reaching Tokyo, that Ito was seriously ill. He called on him after he recovered and with evident pride Ito brought out the three law books and, patting with manifest affection the volume on International Law which showed signs of much wear, said:

"You know that I was long the private secretary of the late Count Ito. You also know that he was the author of our Constitution and that he was the man most active in writing our international treaties. As his secretary, it was my duty to aid him in all this work. This volume has been my constant companion. I know it from cover to cover, and into our Constitution and our foreign treaties very much of its teachings has gone. You could not have given me a more acceptable and helpful present. During all the years since then I have taken pleasure in the memory of having helped you in your work in behalf of our prisons."

REV. AND MRS. FLOYD L. ROBERTS OF JAPAN MISSION AND SON DONALD

We know the Japanese well enough to be assured that a team of this sort will be more acceptable to them. Think of the missionary work that that little fellow Donald is going to do right from the start!

The family reached Japan last September and are studying the language at Tokyo.

"WE TAKE OUR RELIGION TOO LIGHTLY IN AMERICA"

"We take our religion too lightly in America," declares Frank Livingstone Huntley, newly appointed missionary to Japan and now teacher of English literature in the Doshisha, Kyoto. Attending a big Salvation Army meeting at which Evangeline Booth spoke, Mr. Huntley was deeply impressed by the dignity of the men and women who came forward to make confession of faith. "It is a serious thing here to turn Christian, to break away from the family ties of love, and often money." Mr. Huntley feels that Japan will work out a new and vital Christianity. Here he finds the government welcoming Christianity and the older faiths respecting it. The missionaries no longer ask the convert to give up all of his ancient religion, but only those things which cannot be reconciled to the Christian teachings. Christianity, Mr. Huntley believes, is the one force capable of unifying the threads of several religions that will suffice a people who, through twelve centuries, have felt the need of religion.

UMBUNDU CHURCH HAS FIRST ORDAINED NATIVE PASTOR

A great day dawned for the Umbundu Church on September 25, 1929, when Abraham Ngulu was ordained to the Christian ministry at Bailundo, West Central Africa. The charge was given by Rev. Henry A. Neipp of Ochilesso, a missionary under the American Board of Commissioners for Foreign Missions, and Rev. William H. Sanders, D.D., of Camundongo, West Africa, also an American Board worker, presided. The Rev. Mr. Ngulu will now assume his duties as pastor of the Bailundo Church, of which he is a charter member. He was chief assistant with Dr. Currie in the first stages of the Canadian Mission at Chisamba.

This Bailundo Church has a membership of about 3,500, with 2,500 catechumans, or what might come very near to our "probationers" or "learners." In addition to its educational extension work, this husky body of native Christians is paying the salary of its pastor and church secretary.

CO-ORDINATION IN AGRICULTURAL WORK

Efforts toward co-ordination in agricultural work and rural economics were started when an informal conference was held at the Union Language School in Peiping, to consider the whole matter of agricultural extension in North China. There were representatives present from the International Famine Relief Commission, the College of Agriculture of the University of Nanking, Yenching University, Cheeloo University, Lu Ho Middle School at Tunghsien, Ming Hsien at Taiku, the American Board Mission and the London Mission, working at Fenchow and Ts'angchow, respectively.

NOT MERELY TOLERANCE

Increasingly, the Hindu students attending American College, Madura, India, are taking an interest in Christianity. At least one during the past year has been baptized, and two others are considering this step. The thing which stands out strikingly in all the reports from the College is the shining fact that Christianity is claiming an *active interest* and not merely tolerance. Edward L. Nolting has quite a group of non-Christian students in a Bible class.

PERSONALIA

MISS ELIZABETH J. HURLBUT of the Prudential Committee, and her brother, Dr. S. R. Hurlbut, also of Chicago, were in Seoul, Korea, the last of October, and Rev. H. B. Newell showed them the city the whole of the thirtieth. Dr. Newell also spent some time with the University Travel Club party led by Rev. Frank Lombard who had been for 27 years a member of the Japan Mission before he resigned two years ago.

MR. JEROME D. GREENE, a son of Rev. Daniel Crosby Greene, the Board's first missionary to Japan, was also in Seoul last fall on his way through from China. The International Friendly Association gave him a dinner at the Banker's Club; Dr. Newell was present at the dinner and expresses his belief that Mr. Greene was influential in getting the Institute of Pacific Relations Conference at Kyoto to recognize the propriety of having Korean delegates present.

REV. MARION E. HALL of Kyoto was the only foreigner called in by the Institute of Pacific Relations to lecture on things Japanese. Its chairman wrote him: "Each thing which adds to a better understanding of another nation's art and life adds to the bonds of friendship for that nation. We thank you for your share in making this possible." He lectured on the Noh Plays; of ten of these, hitherto unpublished and untranslated, he has made translations; these especially deal with Buddhistic teachings.

MRS. ALBERT J. LYMAN, formerly corporate member of the Board, was one of some 1500 Congregationalists who met for a Union Service at Aoyama Hall during the annual meeting at Sokai, Japan, last fall. Her friend on the cruise went to see a geisha dance in a department store that Sunday morning because, she said, there wasn't any Sunday in Japan. "Yes, there is," said Mrs. Lyman, "and I am going to find it."

DR. BERRY IN JAPAN

CONTENTS OF HIS BIOGRAPHY

Chapters

1. Japan, as Dr. Berry found the country on his arrival in 1872.
2. His activity begins in Kobe.
3. Pioneer of Prison Reform.
4. Influence of his personality in Okayama.
5. His activity—in Kyoto.
6. His gratitude for the high distinction bestowed on him by His Majesty the Emperor.
7. His second visit (1918) and his recollections.
8. Golden wedding and after Letters of Dr. Berry, addressed to: Mr. Tomeoka; Marquis T. Okubo and four other gentlemen; Count Chinda, the Japanese Ambassador in Washington; Graduates of Kyoto Nurses School; Dr. R. Saiki of Kyoto; Count Makino, describing the family dinner party on the occasion of his Golden Wedding; Mr. Tomeoka.

Speeches of Dr. Berry

1. On the Opening of Kyoto Nurses School.
2. Prison Reform in Japan and the recollection.
3. On social settlement work in Japan.

Personal Contributions

1. Autobiography of his early life (to the age of 25), by Dr. J. C. Berry.
2. Recollection of Dr. Berry, by Maoyoshi Ada, chief of social work bureau in Hyogo prefecture.
3. To welcome our benefactor, Dr. Berry, by Professor Yasohachi Yokagawa.
4. Second visit of Dr. Berry, by Shunkyo Yamada.
5. Two great works of Dr. Berry, by Shigeka Fukuzawa.
6. Unexpected growth of spiritual bud, by Tomeaki Hara.
7. Dr. Berry and Count Ito, by Kosuke Tomeoka.
8. Some recollections of Dr. Berry, by Otogoa Kawamoto.
9. Personal influence of our Master Berry, by Mrs. Tatsuko Shi.
10. Dr. Berry and my Christian faith, by Kosuke Tomeoka.
11. Dr. Berry and social work in Japan, by Tomeaki Hara.
12. First European house in Okayama, by Yoshie Hishikowa.
13. Some recollections of Dr. Berry, by Motomasu Makahoyashi.
14. Our gratitude for Dr. Berry, by Ukita.
15. Dr. Berry and the training of Japanese nurses, by Dr. R. Saiki.
16. Some episodes, by Mrs. Haru Saito.
17. Strength of Dr. Berry's personality, by Mrs. Yuko Fuha.
18. Recollections of great Gifu earthquake, by Michiko Saito.
19. Origin of Ihai-en Hospital (Leper home in Iueguro, Tokio), by Hidetoyo Wada.
20. First meeting with Dr. Berry, by Shigejio Agawa.
21. Fore-runner of prison reform in Japan by Taichi Hara.
22. About the Report on Prison Reform of Dr. Berry, by Shingama Motoji, Director of Criminal Bureau in the department of Justice.
23. Dr. Berry's personality and his work in Japan, by Marquis T. Okubo.

Appendix:

Report on Prison Reform, presented to the Minister of Home department in 1875.
Several Manuscripts.

SAPPORO UNIVERSITY IN WINTER GARB

The first president of this institution was Dr. William Clark of Amherst. It has had a Christian president ever since its beginning. Some of the greatest Christian leaders of the country have come from this school—though it is now an Imperial University conducted under the rules and regulations of government. It is preëminently an agricultural college.

LOOK HERE

A New Candle-lighting Service for Girls

For personal consecration to sharing in the work of Christ's Kingdom. By Priscilla Holton.

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(Continued from page 88)

Mr. Ogoshi in the conclusion challenges the missionaries to show the result "in black and white." "What percentage of spiritual profit can the man of God show for the fiscal year 1930?" Some phases of religious work may be illustrated in black and white, with statistics and diagrams. But any spiritual movement is beyond the measurement in a concrete way. The result should only be studied in a long run, requiring many decades probably. But, would you study a history of Christianity in Japan of the past seventy years, particularly of Protestants, with its remarkable growth in a comparatively short period, already to be placed on the par with the two older religions, you will see there is not need of pessimism for the future of Christianity in Japan.

(Continued from page 108)

of the relation of the Christian Mission Board to the American School in Tokyo which provides education for the children of missionaries. The American Board has been co-operating with the Canadian Academy at Kobe, which has been rather nearer to the center of population as far as missionary children are concerned.

The impression gained from correspondence with Japan as well as from conversations in this country is that our friends of the Christian Churches are facing the problems of union and readjustment in the most Christian spirit possible. It is cause for a great and humble rejoicing that the union movement is going forward with so little difficulty and with so much of the spirit of Christ. This leads us to believe that the work of the American Board at home as well as abroad will be greatly strengthened by this access of good will.

When Winter Comes at Sapporo

The great northern island of Yezo (Hokkaido) reminds travelers either of northern New England or of the country around the Great Lakes. It has the same deep snows and its seasons are about the same; the winds, also. Christianity perhaps is better known here than in any other equal area in Japan.

Our 1930 Combination Offer

Regular Subscription Price	
The Missionary Herald *(Monthly)*	$1.00
The Congregationalist *(Weekly)*	3.00
	$4.00

Combination Offer	
Both Together	$3.50
In Church Clubs of 5 or More	3.25
In Church Clubs of 10 or More	3.00

With the approaching fall season we are again reminded of the clubbing offer extended to our readers last fall, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists are interested, and to extend more widely the reading of these excellent periodicals published for and by Congregationalists, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer is effective November 1st, and terminates March 1st.

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THE MISSIONARY HERALD
14 Beacon Street, Boston, Mass.

President Lin Ching-Jun of Fukien Christian University was recently married to Dr. Hiu-Ching Yen, who graduated in Arts from Oberlin in 1920, and in medicine from Johns Hopkins in 1924. This young president has a stronger position with the government, writes Dean Roderick Scott, than any other Chinese Christian in the place. He has won a signal victory for the whole system of church schools in the matter of enforced military drill by his skill in negotiating with the government and by the force of the position he has made for himself. "He is so absolutely fearless and so humble! That's the kind of character China needs, and Fukien University has given her a few such." The president is himself a graduate of the University.

Mr. Samuel B. Coles took back with him to Galangue, among other things, a good grist mill, a 16-inch middle breaker, a 14-inch Oliver plow, a two-disk plow, 6 light turn plows to be used in extension work, 8 wagon axles and skeins; he plans to make carts for the natives. A tractor is being sent after him by Mr. Klebsattle of Boston and Dr. Eddy, and when he read the letter announcing the gift he acted like a child with a new toy, he was told. He gave five addresses in Portugal in the Portuguese language and got his message across. On December 7th, he and Mrs. Coles arrived in Galangue. There was a great torchlight procession that evening. Mr. Coles was placed in a *tepoia* and carried all over the station, his carriers singing loudly all the while. There was a big meeting afterward with welcome speeches and responses, and then a real shower of eggs (fresh eggs, though!), potatoes, chicken, etc.

Rev. Jerome C. Holmes, formerly missionary in Japan under the Board, lately pastor of a Congregational church in Santa Rosa, California, has been called to be a missionary for the Hawaiian Board of Missions in Waialua, Oahu. This is in line with the policy of the Hawaiian Board in developing its work in the rural center near Honolulu.

Rev. and Mrs. Leeds Gulick received a protracted welcome on their return to Matsuyama, Japan, for nearly every organization with which they had been connected before their furlough gave them a separate welcome party. It took more than a month to get them all in. Mr. Gulick is teacher in and assistant supervisor of the Night School, a director of the Girls' High School, leader in a Christian Boy Scout troop, representative of the Mission to the eleven Congregational churches on the Island of Shikoku, and chairman of the Mission, also of various committees. Mrs. Gulick runs a kindergarten in addition to her home duties.

Dr. Clifford Manshardt has prepared the report on industrial housing of the Bombay Council of Social Workers, and, also by request, a memorandum for the use of the Royal Commission for the investigation of Indian Labor.

Rev. Manasseh G. Papazian of Fresno, California, formerly of Marash, Turkey, has been visiting the Armenian churches of France, later proceeding to Greece, Cyprus, Egypt and Syria, to do what he can to quicken the spiritual life of the churches, and to draw together in constructive activity such leadership as may be found in places where no organized Christian work is yet active.

THE CHRONICLE

Appointment

Dec. 31. Mr. and Mrs. Myron Smith Burton of Minneapolis, Minnesota, to the North China Mission; Mr. Burton to be the business manager and treasurer at Fenchow, Shansi. Mr. Burton is the son of Dr. Charles Emerson Burton, General Secretary of the National Council of Congregational Churches.

Sailings for the Field

Jan. 2. From San Francisco, Rev. Albert J. Saunders and family, returning to the Madura Mission.

Jan. 6. From Los Angeles, Miss Mary T. Noyes, returning to the Madura Mission.

Arrivals on the Field

Aug. 10. At Chilesso, West Africa, Rev. and Mrs. Duane V. Waln, after study in Portugal.

Oct. 15. At Chilesso, West Africa, Miss Florence C. Malcolm, after study in Portugal.

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4TH AT UNIVERSITY . . . . SEATTLE

Oct. 23. At Adams, South Africa, Mr. and Mrs. Arthur A. Lewis, joining the Mission.

Oct. 23. At Inanda, South Africa, Miss Agnes A. Wood and Miss Anne B. Brookings, joining the Mission.

Nov. 1. At Chikore, South Rhodesia, Miss Gertrude H. Merrill, returning to the East Africa Mission.

Nov. 7. At Galangue, West Africa, Mr. and Mrs. Samuel B. Coles, returning to the Mission.

Nov. 23. At Mt. Silinda, Rhodesia, Mr. and Mrs. Arthur J. Orner, returning to the East Africa Mission.

Nov. 26. At Tsinanfu, North China, Mrs. Charles A. Stanley, returning to the Mission.

Nov. 28. At Madura, South India, Miss Kathleen F. Tremenheere, returning to the Mission.

BIRTHS

Dec. 2. At Sachikela, West Africa, a daughter, Tillie Marie, to Dr. and Mrs. H. Veazie Markham of Dondi.

Jan. 1. At Constantinople, Turkey, a son, Lorrin Arthur, to Mr. and Mrs. H. H. Kreider of the Near East Mission.

Jan. 18. At Constantinople, a son, John Goodsell, to Rev. and Mrs. Everett C. Blake of the Near East Mission.

Jan. 20. At Hartford, Conn., a daughter, Muriel Elizabeth, to Mr. and Mrs. Alford Carleton.

DEATHS

June 23. At Coonoor, India, Rev. James Smith, from 1879 to 1911 a missionary of the Marathi Mission.

Jan. 24. At Camden, Maine, Mr. John Hosmer, formerly Publishing and Purchasing Agent of the American Board. See page 94.

Feb. 7. In Constantinople, Turkey, following an operation, Miss Mary E. Kinney for 31 years a missionary of the Board. Principal of the American Academy for Girls in Scutari.

FIFTY YEARS' SERVICE FOR INDIA

Founder of the American High School in Ahmednagar, a pioneer in industrial training of Indian students, Rev. James Smith, formerly of the Marathi Mission, made a lasting impress on the lives of a large

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He was an important man in the community, acknowledged by all, admitted by himself. For years he had avoided being photographed. He had become a put-it-off, or fancied the omission indicated superiority of some sort. However, like other men, he passed out and lo, his family, his friends, his community, keenly felt his unintended injustice.

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number of young men. His aim was spiritual, not material. "Not things, but men," was the legend in his workshop. He secured the interest of Sir Dinshaw Manockji Petit, Bart., who gave a large donation for the founding of the school that bears his name. Here youths were trained in carpentry and mechanical trades, and later, when the famine brought many orphans to the Mission, Mr. Smith introduced carpet-weaving, metal-hammering and similar work.

James Smith was born July 13, 1851, in Hampton, Ontario, Canada. He graduated from Victoria College in 1876, and from Knox College Theological Seminary in 1879. The same year he was married to Miss Maud Nugent and went out to India. He labored in Ahmednagar 1881-1907, and in Bombay till 1911. From 1912 to the time of his death he was secretary of the Bombay Tract and Book Society.

AN ASSOCIATE MISSIONARY'S RECORD OF SERVICE

Miss Agnes C. Salmond who passed away at Monifieth, near Dundee, Scotland, December 5, in her eighty-third year, first came to Turkey in 1880 to assist Mrs. Bowen in Smyrna. She also acted as matron in the Girls' School there. Returning to England, she became in 1887 the first woman worker in the East End Mission of London. In 1898 she came out to Marash as representative of the Friends of Armenia, and was engaged in orphanage and relief work there until her retirement in 1921. Hundreds of orphans were trained by her, their Christian character developed, habits of industry formed, and some trade or occupation taught for future self-support. She was an untiring worker, a fine organizer and executive, accomplishing wonders with very limited funds. The boys and girls once in her charge, as men and women look back with deepest gratitude for what she did for them. Her American associates will always cherish her memory as that of a dear friend and a completely consecrated and successful Christian worker.

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